The Episcopal Recorder.

TRUTH AND PEACE.

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The Episcopal Recorder:

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Poetry.

For the Episcopal Recorder.

THE FATHER TO HIS MOTHERLESS CHILDREN.

Come gather closer to my side,
My little smitten flock—
And I will tell of him who brought
Pure water from the rock;
Who boldly led God's people forth
From Egypt's wrath and guile—
And once a cradled babe did float
All helpless on the Nile.

You're weary, precious ones, your eyes
Are wandering far and wide;
Think ye of her who knew so well
Your tender thoughts to guide?
Who could to wisdom's sacred lore
Your fixed attention claim—
O, never from your hearts erase
That blessed mother's name.

'Tis time to sing your evening hymn,
My youngest infant dove;
Come press thy velvet cheek to mine
And learn the lay of love.
My sheltering arms can clasp you all,
My poor deserted throng;
Cling as you used to cling to her,
Who sings the angels' song.

Begin, sweet birds, the accustomed strain,
Come warble loud and clear;
Alas! alas! you're weeping all,
You're sobbing in my ear.
Good night—go say the prayer she taught,
Beside your little bed;
The lips that used to bless you there
Are silent with the dead.

A father's hand your course may guide
Amid the thorns of life;
His care protect these shrinking plants
That dread the storms of strife;
But who upon your infant hearts
Shall like that mother write?
Who touch the springs that rule the soul?
Hear mourning babes, good night.

For the Episcopal Recorder.

FAMILY PRAYER.

WEDNESDAY EVENING.

Prevent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in this, and all our days, begun, continued, and ended in thee, we may glorify thy holy name, offer thee an acceptable service, and finally by thy mercy obtain everlasting life, through Jesus Christ, our Saviour. Enable us gracious God, to desire thee, as our chiefest good, and to come to thee as our merciful Father, in the Son of thy love. In his great name and prevailing mediation alone it is, that we who have multiplied our offences against thee, are encouraged still to present our persons and our prayers before thee. We are utterly unworthy to approach thy footstool, and to enjoy the privilege of intercourse with thee. We dare not appear in the presence of thy holy and glorious majesty, in our own names, or trusting in our own sinful righteousness. Our guilt is so great, and our iniquities are so grievous, that we might justly be ashamed to come before thy face, and tremble for fear of thy judgments. We would therefore fly for refuge to the merits of him, who has fully satisfied thy divine justice for our sins, and is now interceding at thy right hand for our souls; whom thou delightest to honour, in sparing, accepting, and saving poor unworthy sinners upon his account. Deliver us, most gracious Lord, for his sake, from all those transgressions, for which our hearts condemn us; and from all which thou, who art greater than our hearts, knowest us to be guilty. Seal to us a full pardon in his most precious blood, which speaketh better things in our behalf, than we are able to do for ourselves in all our prayers. May the time past of our lives suffice us to have lived to ourselves, and to have served our own corrupt wills. O put an end to all our presumptuous and treacherous dealings with thy heavenly all-saving majesty; and create in us new and clean, humble and contrite hearts, to tremble at thy word and presence, and to hate and abandon all our foolish and sinful misdoings. Command thy blessing and thy saving grace to descend and rest upon the souls here before thee. Cause us to know the joyful sound of thy Gospel, not only by the hearing of the ear—but in the power of an heavenly experience by thy Holy Spirit. O take possession of our hearts and by thy Spirit draw up our affections to thyself, and to the things which are above, where Christ sitteth at thy right hand. Grant us union and communion with thee; such a sight and sense of sin, and of our lost estate by nature, as may render Christ and his perfect righteousness precious to us; and such comfortable views of our justification through him, as may enlarge our hearts with joy, fill our lips with praise, and lead us to live unto him who died for us, and rose again. Lord, guide and keep us; make us wise and faithful in our several duties, and blessed and prosperous in the event. Sanctify our respective conditions to us, and fit us for whatever thou shalt please to call us to. Accept our evening sacrifice of praise and thanksgiving for the mercies of the day past, and for thy wearied goodness which has followed us all the days of our lives. We beseech thee still to abound towards us in loving kindness and tender mercies; passing by our innumerable sins, and supplying all our wants. Take charge of us this night. Hide us in thy pavilion, and compass us about with songs of deliverance. Whether we sleep or wake, keep us safe under thy wings, and may our hearts be occupied in thy statutes. Bring us in the appointed season to the heavenly city, where there is no darkness, but the glory of God doth lighten it, and the Lamb is the light thereof. And for all thy patience with us, thy care over us, and thy continual mercy to us, blessed be thy name, O Lord God, Father, Son, and Holy Ghost, forevermore.—Amen.

For the Episcopal Recorder.

LETTER FROM ROMAINE.

My dear friend has been thinking—"Well, I could not have expected such neglect, a letter sent in October, and not answered in January. I am surprised, what can be the meaning of it?" I answer, to my shame, that I am growing very lazy and good for nothing. It is high time I was dismissed from the vineyard; and any other master but mine would have had nothing to do with me long ago. I cannot but loath myself, and stand wondering daily at his kindness. Never was self lower, and his loveliness higher, than in this new year. Worthless as I am, beyond all conception, yet he began the year with vouchsafing me some delightful Pisgah views. You must know that it has been a custom with me for many years to have a sermon on the new year's day, and to have the text of a sort of watch-word—something very short and striking, and which may serve the believers to feast upon a twelvemonth. I have found this very useful to myself, and so have others. Our text for 1772 was, "Christ is all." I send you some remarks, believing you will have fellowship with us in them, as you certainly have in that adorable person of whom they treat.

Christ has all the fulness of salvation in him, as God-man, and he has it to the glory of the Father, and of the eternal Spirit; for it pleased the Father that in him should all fulness dwell, as in the head for the use of his members. And it pleased the Holy Spirit to testify of his fulness in the Scriptures; and it pleases him by his grace to bring believers to use it, and to live upon it; and then they are truly converted. All other experience is not worth one farthing. The great work of the Holy Ghost is to pull down *self*, and to exalt *Christ*. This he does effectually, this he has done in you. Think what your debt is, try to cast it up, and send me the sum total. Say how much do you owe to the Holy Spirit for enlightening your understanding, and convincing you that Christ is the one sun of the spiritual world. What a most blessed change has he wrought upon your mind! He has stripped you of the knowledge that puffeth up; and has sent you to Christ, and to none but Christ, to be taught the things of God. He has brought you humbled to the Saviour's feet, where you are sitting among his lowest scholars (and that is the best place) to hear his words. Thus he has glorified your divine Prophet in you; and in the matter of teaching he has made Christ your *all*. The Bible, and ministers, and means, have now got their right place; they are subservient to Christ's teaching. He is exalted by your use of them; for you do not go to them, but to *him* in them, to receive lesson upon lesson, and line upon line. Thus may you and I be found waiting upon our great Lord and Master through the year seventy-two. And when we thus put honour upon his office, and give glory to his teaching, we may expect to learn much of him: he will guide our feet in the way of peace; he will enlarge our faculties to know more of the wonders of his grace; and he will enable us to enjoy more of the heavenly sweetness of his precious love. Yes Lord, we have great expectations from thee; thou canst teach us far more than we have yet learned. Oh make us every day humble scholars, that, whatever we learn, the praise of it may be thine; and our growth in saving knowledge may add to thy fame and renown!

Methinks I hear you ask: "But how shall I know for certain that I am one of Christ's scholars, and that he has indeed taken me into his tuition and teaching?" My dear madam, you are to know it from what you have learned of him. You cannot be certain of it any other way. He would have made you to look at his revealed truth, and to try yourself by it. Has he not made you wise in it unto salvation? Oh go, pray do, acknowledge what he has done for your soul. When you were sensible of your fallen state, in which you inherit a corrupt nature, and felt that in it you could do nothing but sin; when guilt was in your conscience, and fear was in your heart, what was it which brought you relief? To what did you look for pardon, and from whence did you expect peace with God? Your answer will show whether you are Christ's scholar, and how far you have advanced in his school.

I can make you reply (for I have heard you say as much,) "Why, to be sure, I have no hope but in that offering *which perfecteth forever*, and in that righteousness which justifieth from all things. This is my salvation—this, and nothing else—*Christ is all*: I expect no pardon but in his blood: no justification but in his obedience: no safety but in his keeping me: no happiness but in his love: no heaven but in the enjoyment of Immanuel." Very well! this is a good confession. But who taught it you? Was it not Jesus, he who alone teacheth man saving knowledge? Has he not opened your eyes to see, and your heart to receive these most blessed truths? Yes, he has. And do you praise him as he deserves? Oh no. A thought often comes into your head, "If I had learned those things of Christ, how could it be that I am so little and so seldom comforted by them? They are full of consolation, and I am sometimes quite empty: how can this be?" I will tell you, my good friend. The very same thought comes into my head, and plagues me. But get the better of it. Consider where is it written, "He that is comforted shall be saved?" You are called upon to trust the word of Christ, and to trust it for yourself upon the word of Christ. His word is your whole salvation; his word, and nothing in yourself, is to be your warrant to call this salvation your own, and to use it for your own. Rest here, giving credit to the free promise of salvation to all that will receive it, and I will lay my life of it you will not want comfort long. You will have God's faithfulness for your security that you are a saved sinner; and the belief of this cannot but bring peace and joy into your heart. According to your faith, so will your comfort be.

But if you rest not here, get comfort where you will, it will not be true—it will not be true; it cannot be lasting. Not *true*; because all comfort dwells in Christ; every thing else is emptiness and vanity. Not *lasting*; because frames, feelings, habits, graces, joys, &c. &c., ebb and flow. Only Christ abideth the same for ever, and only his unchangeable word can fix your comfort. Trust it: make it your constant warrant to go to Christ for comfort, and he cannot deny his word: according to your faith so will he give unto you.

Do not think, my good friend, I would have you to walk mourning and melancholy. No. There is nothing in Christ to make you so. He is all light, and life, and love, and joy, and that without ceasing; an infinite and everlasting fulness of all blessings. I would lead you to him in the direct road, which is to lead you out of self entirely. Christ is the way; look more at him, and less at self; trust more to him, and less to your faith or comforts; live upon nothing in yourself, but live every moment upon him; do not eye his gifts so much, fix your heart upon the giver; be always thinking of his fulness whenever you feel your own emptiness; whatever you are, or do, or suffer, let all things bring you to make use of Christ. Read about him. Go to your closet to converse with him. Go to church to meet him. Make him your companion. Accustom your mind to meditate upon him. Pray without ceasing to him as your bosom friend. Do not be shy of him; he hates shyness. Draw near, he bids you come with *boldness*; vile, unthankful, unprofitable, as you are, his dear heart is always open to hear your complaints, and to relieve your distresses, be they what they will. Remember, he is the Sun of our world, and you cannot be thus always in his presence without being enlightened by his rays and cherished with his warm beams. When any are very cold within doors, and see the sun shining sweetly, they do not rise to ask, "Is it my sun? May I go out to walk in this noonday brightness, and get myself warm in this delightful sunshine? Is it for me?" Yes, make use of it, who will; it shines for you; Christ is as freely yours as that sunshine. You may walk in his light and enjoy his comforts. You may take him for your righteousness and your holiness; you may live on him for grace and glory. He is yours, and all he has is yours also, for your use, to day and for ever.

Thus you see, my good friend, how we intend to live in London through the year 1772. *Christ is our all*, not only in our title to salvation, but also in our present enjoyment of its blessings. We expect a great income, and all from Christ. Our faith in him is not an empty notion, (as the world thinks,) but it is a reality. Christ is the substance; all besides is shadow; and by faith we now take possession of the substance. We live by him, and we live on him. We need envy nobody. What are princes to us? Our estate is vastly beyond theirs, and the inheritance is sure: the riches unsearchable; and the income—*ask and have*, and that increasing through eternity. Oh blessed, most blessed, inheritance. The prospect is not like that of Moses. He only saw the country, but we go over Jordan. We, who have believed, do enter into rest. We are living in the land which floweth with milk and honey, which is the glory of all lands. An heir of this country may live in the poorest cottage at K—, and yet he may be richer than a king. If he love this year, as he should do, by the faith of the Son of God, what are the riches of emperors compared to his? He can look into his title deeds, and there read two clauses, which make him rich even beyond conception: "All things are yours, and yours for ever."

I know what you will think as well as if I heard you tell me your thoughts. I am acquainted with the vile suggestions of the enemy. He may tempt you to doubt of these truths on account of your having still so many wants. But, my friend, the more the better. We should glory in our wants. They make us rich; for we can want nothing, but it is in Christ's fulness, and laid up there for us. This makes way for a constant intercourse between you and Christ, and keeps up a holy friendship in giving and receiving. By this means a sweet familiarity will be maintained, and a growing intimacy cherished. Christ requires you would be free with him, and draw largely upon his bank. Every moment you want something, Christ says, "Here it is; come to me for it, I can deny you nothing." Oh go to him at his biddings, and put honour upon his love. Your many, your great wants, will only give him an occasion to show how much he loveth you. He has for you bowels of the tenderest compassion. He feels for you more than you think. Blessed is that want, look at it by faith and you will find it so, which brings you to Christ for a supply. "Do you want *temporals*, read my grant, Matt. v. 32; or *spiritualis*, trust my promise, Eph. i. 3; or *eternals*, look at my gift in Rom. vi. 23, and be assured I will withhold from you no manner of thing that is good." Stand upon this ground, and here survey your wants; be they what they will, trust Christ for a supply. Live like a Christian by the faith of the Son of God, for temporals, spiritualis, and eternals; this is living. This is *holy* living: for you cannot be thus receiving every moment out of Christ's fulness, but you must feel some gratitude to your divine friend, and a growing willingness to be his debtor for grace, and to be one of his pensioners for glory. This is *high* living: for then has the Holy Spirit magnified Jesus in you upon earth, when you make him *all*, and in *all*: and then he has given you the certain earnest that he will bring you to heaven, where you will find Jesus *all*, and in *all*, for ever and ever.

OXFORD TRACT MOVEMENT.

From Bp. O'Brien.

I shall now resume the history from which this opportunity of throwing light upon the principles of the *movement*, has led us away. Nothing could be more distinct, as we have seen, than the warning to all its supporters, that in these volumes they had an authentic declaration of its objects and tendencies. But, there were not a few, as I have said, upon whom the warning was lost. They seemed resolved not to allow the authors of the Tracts to connect Mr. Froude's extravagances with their useful labours.—An indiscretion was, no doubt, committed in publishing a book, which contained so much that was calculated to alarm the timid, and indeed to give just offence to all sober-minded persons. It could not be too much lamented. But men are often led into such indiscretions by the partialities of friendship: and nothing more than the allowances which are generally made upon such occasions was needed, to shield Mr. Froude's friends from the imputation of any thing beyond a general community of sentiment with that very rash and intemperate young man.—Such was the language which was constantly heard from some who strongly disapproved of this publication, and who thus extended to those who had given it to the world a kind of protection which they seemed determined to repudiate. In a year after the publication of the selection from Mr. Froude's Remains, which excited so much discussion, another selection of about equal extent appeared, by the same editors, in the Introduction to which, they very decidedly decline this interposition of their friends, though not unaware of the risk that they were thereby running of offending and alienating them. In thus persisting in the step which had given such offence, they represent themselves as "not wilfully slighting any man's scruples or remonstrances, but still thinking that the cause of the Church, which is paramount to everything, leaves them not at liberty, either to withdraw any important portion of what has been made public, or to suppress what remains." And they proceed to review every thing in the former part which startled and offended so many, and to vindicate all—all that was said of the Reformation and of the Reformers, and of the Established Church, and of her Liturgy—upon the Catholic principles which the Tracts were intended to teach and to maintain: so as to convey very distinctly that those who professed to make a distinction between the views and principles of the authors of the Tracts, and those of Mr. Froude,—to approve of the former, while they condemned the latter,—apprehended but imperfectly what they admired. For it appeared that the true and only difference between him and the other members of his party, was, that he saw sooner, and still more, that he followed out more boldly, the real consequences of the principles, which both he and they held. And they add, that every day was bearing testimony to the correctness of his anticipations; and the more closely that what was felt to be bold, or harsh, or eccentric in his sentiments, was examined, the more would it be found to be the result of a fair and uncompromising application of Catholic principles to the circumstances with which he had to deal,—only what was might expect to discover when "the great principle of Catholicism, *Quod semper, quod ubique, quod ab omnibus*, had once fooled itself in the mind of a person thus determined not to flinch from results;" "in a true, courageous, and consistent follower of the ancients," in a mind "thoroughly uncompromising in its Catholicity."

One of the evidences of this author's sagacity, which is dwelt upon in the preface, is the way in which events were bringing about an unlooked-for conformity with, or, at least, tolerance of, his strongest opinions, "so that (they say) *already* many things, which sounded paradoxical and over bold when he first uttered them, *may be ventured on* with hope of a reasonable degree of acceptance." His slower, or more prudent brethren, were certainly taking full advantage of this change, which, though they make no boast of it, they had done so much to bring about. Of the Tracts published at this time, the only one which I can find time to mention here, is "*On the indications of a superintending Providence in the preservation of the prayer-book, and in the changes which it has undergone.*" The object of this Tract is to show, that, having been reduced at the Reformation to "a low and decayed state," "shorn and left bare of much that is valuable, and in a degraded condition,"—in a state of servitude,—the providence of God has been exercised in adapting our ritual to our position, and that it is hence that it is characterized by a tone of sadness and humiliation, by "the language of those who have fallen away from the richer inheritance and the privileges of sons." And so we have dropped the words and the observances which belonged to a higher state. For example, to pray for the dead who are in a state of comparative blessedness, is "the privilege of saints rather than the office of servants." We omit such prayers, "as disunited from the pure communion of those departed saints who are now with Christ, as of scarce worthy to profess ourselves one of them." "Again: we omit anointing at Baptism and Confirmation. And when we consider how likely this is to have been a Divine institution, (for whatever custom is primitive, is almost certainly Apostolical, and it can hardly be supposed that the Apostles would have invented any thing of a sacramental nature of themselves,) and likewise its typical use applied to prophets, priests, and kings," "surely no one can say the greatness of the gifts here withdrawn; how much we have thereby fallen from the high appellations of "a royal priesthood, a holy nation, a peculiar people?" I add but one more instance out of a great number as very remarkable. "In speaking of the rubric, the substitution of the term, '*table*,' '*holy table*,' and in the Scotch, of '*God's board*,' for that of '*altar*,' (which is in Edward's first book as well as '*God's board*,) is a strong instance of this our radical humiliation. For what is it but to say, that the higher mysteries which this word '*altar*' represents are,—not taken away from us (*ex vestro*)—but partially withdrawn from view; and doubtless therefore lost to many who consider not the Lord's body."

A great deal more might be given in the same strain. But this is enough, to show how steadily the design was followed up, of disparaging the Church, and lowering it in the eyes of its members.

All this while the controversy was carried on with increasing activity. And, though it brought out, in some quarters, partial apologies and qualifications, in others it served to educe still clearer and stronger declarations of the views of the School. There were other demonstrations of the same kind, which were, it may be supposed, forced out by the ardour of some younger followers, who pressed for the consequences of principles before the time. And writers on the opposite side had been gradually bringing before almost all readers a great deal of what the Tracts and other publications, in endless variety, had been doing to unsettle the principles of the members of our Church, to disparage and depreciate the advantages of her communion, detach the affections and respect of her members from her, and transfer them to a vague and shifting notion of the Church Catholic,—which was sure, with most minds, to find its permanent representation in the Romish Church before their eyes.

While many thinking and honest minds were vainly perplexed with the question, how men who entertained such principles and feelings, and who so laboured to propagate them, could remain ministers of the Church of England, a startling solution of the difficulty appeared in a Tract for the Times, which in some respects went beyond all that had gone before it. It was professedly a proof, that though the Articles were the offspring of an unctholic age, and conceived in a Protestant tone, they yet admitted a Catholic interpretation, and might consequently be signed by those who held 'Catholic views.' This was the professed object of the Tract. What the practical meaning of "Catholic views," as professed and maintained by the school to which the author belonged, was, ought to have ceased to be matter of doubt long before this publication. In fact, from the time that in their vocabulary *Protestant* became synonymous with *Anti-Catholic*, it ought to to have been very clear, that *Catholic* could not very materially differ from *Roman*. But if any doubt had rested upon this point, the way in which the writer of this Tract chooses to prove that the Articles may be subscribed by men of "Catholic views," was well fitted to take it away: for the mode of proof which is adopted for the most part is, by showing that there is, in fact, no irreconcilable opposition between the Thirty-Nine Articles, and the leading principles of the Church of Rome, as promulgated in the Decrees and Canons of the Council of Trent! This, in itself, would be enough to give any one acquainted in any measure with the true state of the case, some conception of the character of the publication. Nothing better, in fact, as all such persons must well know, than sophistry and evasion, could be brought in support of such a thesis. And certainly both are employed in the Tract, in as ample measure as any one could be disposed to anticipate.

REASONS WHY I AM A CHURCHMAN.

VII. I am a Churchman, because, in the Episcopal Church, I am permitted to worship God in a form of sound words, adapted to express, and to promote, the purest and most fervent devotion.

Every assembled congregation, who worship together, and whose actions and devotions are conducted by one person, must in the nature of things, worship with a form. Hence, the only question is, whether one individual, laden with the embarrassment, the ignorance, the prejudices, the peculiarities, the fluctuations of religious feeling, *always* incident to human nature, can prepare that form, extemporaneously, better than to adopt words which have borne the test of the wisdom and piety of hundreds of years, and which have carried to Heaven the holiest aspirations of saints and martyrs of every age.

The Jewish Church constantly worshipped God in the use of a liturgy. Our Saviour while on earth sanctioned its use by his regular attendance at the Temple. On the cross, he twice poured forth his soul, in *its* language. (Ps. xxii. 1, and xxxi. 5.) He gave a form to his disciples. (Luke xi. 2.) John Baptist taught his disciples *how* to pray. (Luke xi. 1.) For many years, the early Christians, always attended the Jewish service on Saturday, and used a liturgy. The primitive Church early had a liturgy.

The most eminent non-Episcopalians, have acknowledged the necessity or importance of a liturgy. Even Baxter, actually prepared a liturgy for popular use. Wesley did the same for his followers in America. Calvin, says Beza, used a form of prayer himself, and composed one for the Sunday service, which was afterwards established at Geneva. Recently an effort has been made, to restore the Liturgy of the Church of Scotland. Says Rev. John Cumming, "A liturgy was *generally preferred* by the Scottish Clergy and laity, at the reformation, and accordingly two Books of Common Prayer *were successively used* in public worship. I believe the *resumption* of the Liturgy by the Church of Scotland, and by the authority of the ecclesiastical court, *would be attended with* great good."

And yet, notwithstanding all these considerations, in favour of liturgical worship, the "Prayer Book" is sneered at, in these days, as containing "stereotyped prayers."

The Liturgy of the Episcopal Church, however, has too sacred a place, in the hearts of universal christendom, to be profanely disturbed at this late day, by modern critics. No uninspired composition, has received such high encomiums, none so richly deserves it.

A modern writer says,—"The Litany will need no commendation from me. The like was never written by the hand of uninspired man. It seems inspired, and inspired in the highest degree. I verily believe it is so. Not indeed, as claiming our respect, as a part of the Sacred Canon, but as having been drawn by men, who stood, and felt themselves to be standing in, and breathing the holiest atmosphere, that is possible on earth, in the presence, and at the footstool of the Eternal Three in one, at the foot of the cross, sympathising with God, and with the dependence and wants of our race, breathing out the holiest, most importunate prayer, after God, and for redemption from sin. It seems, as if they stood at the last stage, between earth and heaven, about to enter heaven, but unwilling to go there, till they had used their last opportunity of prayer, and poured out before the throne of God, and the cross of a dying Saviour, their effectual intercession, for all whom they were leaving behind."

Says Dr. Clark, the distinguished Methodist, "The Liturgy is almost universally esteemed, by the devout and pious of every denomination, and is the *greatest effort* of the Reformation, next to the translation of the Scriptures, into the English language. As a form of devotion, *it has no equal*, in any part of the universal Church of God. It is founded on that doctrine which contains the sum and essence of Christianity, and speaks the language of the sublimest party and of the most refined devotional feeling. *Next to the Bible it is the book of my understanding and of my heart.*

Says Rev. John Cummings, a Scotch Presbyterian, "I shall never forget, how thrilling I felt one clause in the English Liturgy, on my first entering a Parish Episcopal Church. It is perhaps the *finest sentence*, and the *sweetest prayer* in the language. 'In all time of our wealth, in all time of our tribulation, in the hour of death, and in the day of judgment,—Good Lord deliver us.'"

Dr. Doddridge, the English Dissenter, says, "The language is so plain, as to be level to the capacity of the meanest, and yet the sense is so noble, as to raise the capacities of the greatest."

Says the great Robert Hall, the Baptist, "I am by no means insensible to its merits. I believe that the *evangelical purity* of its sentiments, the *chastened fervour* of its devotions, and the *majestic simplicity* of its language, have combined to place it in *the very first ranks* of uninspired compositions."

And another writer says, "Blame us not, if we value our Liturgy. It embodies the anthems of saints. It thrills the heart with the dying songs of the faithful. It is hallowed with the blood of martyrs. It glows with sacred fire."

BISHOP OF NEW ZEALAND.

Some further information with regard to the proceedings and prospects of the Bishop, may be obtained from the following extracts from his private letters to friends in England.

"My friend, Mr. Chief Justice Martin, and myself, feel that in the line of our new duties, a door of great and effectual usefulness is open to us. We have been appointed joint Trustees, with the chief Protector of the Aborigines as our colleague, of the lands and funds reserved for the benefit of the native race: a trust of immense importance, both as regards the magnitude of the property, and still more the high moral and spiritual interests which it involves. The native Reserves amount in land to between thirty and forty thousand acres; and the money fund, to fifteen per cent. upon the produce of all land sales effected by the government. The moral and spiritual considerations involve the earnest endeavour to advance seventy or eighty thousand of the most intelligent people in the world in the knowledge of true religion and in the scale of social existence.

"I speak of the natives first, because they are the great bulk of the population; and, I think, the hinge upon which the prosperity of the colony will turn. But add to the Native Trust the necessity of providing every one of the English settlements with every one of its Ecclesiastical Institutions, for there is not so much as a Church of England school in any one of them; that the whole system has to be framed by the gradual addition of that which every joint supplieth; that upon the soundness of the principle upon which this system is framed, depends, under God, much of the future character of the people of the country; and I confess I should tremble at my own insufficiency, if the work did not display so manifestly the finger of God in all its parts, that I can look upon myself only as one portion of the clay, over which He has power, and which He is moulding evidently according to His will.

"But I have not yet concluded the sources of comfort which may be drawn from the effectual working of God's grace in this country: the care of the Church Mission by itself is an employment to which I should have been thankful to be allowed to devote my whole life. Taken as a whole, the Missionary body more than equal my expectations. The great majority too of the catechists whom I have seen are men who, with few advantages of education, have been both faithful and successful in their exertions. As for the people, I love them from my heart, and my desire to serve them grows day by day; there is something so cheering in the frank and cordial openness of their countenances and manner, and in the blameless and devout tenour of their lives."

"On the 29th of July I sailed from Auckland, in the government brig Victoria, for Nelson, which is one of the largest and most flourishing settlements in New Zealand, situated at the very bottom of Blind or Tasman's Bay, on the northern shore of the middle Island. I arrived there on Sunday, August 21, and immediately went on shore, and preached at the afternoon service in the Emigration Barracks.

"The next day I pitched the Church tent, a most complete cathedral, with pulpit, reading desk, communion table, rails, kneeling boards, &c. It was fitted up with boards resting on trunks of small trees, let into the ground, which the natives cut for me. I thus provided seats for 200, which were well filled on the following Sunday. On Sunday, Sept. 4, I collected at the Offertory £33 for Church purposes, and administered the communion to seventeen communicants. After service, a native came to me, and after much hesitation explained, that he had seen the Pakehas (English) giving their money, and wished to give something also, upon which he produced 1s. 6d. as his contribution to the Church.

"A lovely site for a Church and cemetery has been reserved here: a small mount, rising to the height of 100 feet, in the centre of the little plain on which the chief part of the town stands, and with a flat summit, sufficient for the base of a fine building. The site is already occupied by wooden buildings, convertible into a temporary Church and School, at a small expense; and the Company's Agent, Captain Wakefield, has consented to let me have them at a valuation; by which means I can at once provide for the reverential performance of divine service. In the mean time, I have left my tent, with all its appurtenances, for the use of the Rev. Mr. Reay, the Clergyman, who is

staying to take care of the arrangements made for the benefit of the natives at Nelson, and to act conjointly with Mr. Saxton (another Clergyman whom I found there) in the charge of the English settlers.

"A very strong feeling exists among all the respectable settlers at Nelson, in favour of the natives, only requiring to be guided in a right direction. I gave instructions for the establishment of a small school for native children, and of a room for the reception of a sick surgeon at Nelson. Observing that the natives of the surrounding villages had no place to lodge in when they came to town, to bring their potatoes and pigs for sale, (for which articles the English are almost entirely dependent on the native supplies,) I ordered some little dwellings to be built for them on an acre of their own land, the name of each party being affixed to the dwelling allowed to them, in which they can lock up their goods.

"On the 10th of October I left Wellington, on foot, accompanied by several natives, who carried our tents, beds, food, clothes and books, and set out on a land journey to New Plymouth, one of the principal settlements of the Company, which is situated to the North of Cape Egmont, the Western extremity of New Zealand, and near the Sugar Loaf Islands. After a few days' journey I was detained by a slight inflammation in my heel, and was obliged to rest while some of the natives went forward to procure me a horse. I was encamped near the river Wangamie, on some low sand hills, with three of the natives as my companions. My little tent was pitched in a hollow of the sand hills, and my native attendants made themselves comfortable round a large fire, under a little hut, which they soon constructed of drift-wood and coarse grass. You would be surprised with the comparative comfort which I enjoy in my encampments. My tent is strewn with dry fern or grass; my air bed is laid upon it; my books, clothes, and other goods lie beside it; and though the whole dimensions of my dwelling do not exceed eight feet by five, I have more room than I require, and am as comfortable as it is possible for a man to be when he is absent from those he loves most. I thus spent October the 17th, the anniversary of my consecration, in my tent on the sand hills; and while in that situation, I was led naturally to contrast my present position, with the very different scenes in England last year. I can assure you that the comparison brought with it no feeling of discontent; on the contrary, I spent the greater part of the day, after the usual services and readings with my natives, in thinking, with gratitude, on the many mercies and blessings which have been granted to me in the past year. Indeed, in looking back upon the events of the year, upon my happy parting from all my friends, my visit to the Bishop of Australia, my voyages, (eight in number,) my favorable reception in every town in my diocese, my growing friendship with the natives, who hear of me in every part of the country, and receive me with characteristic cordiality, all form an inexhaustible subject for thoughts of joy and thanksgiving, which sometimes fill the heart to overflowing."—"Here," he afterwards adds, "my favorite text came into my mind, 'The lot is fallen unto me in a fair ground; yea, I have a goodly heritage.'"

The Bishop is at present residing at the Waimate, a village about sixteen miles from Auckland, described as by far the most settled place in New Zealand. He thus describes his situation at this place:—

"Next door to our house, which is the College, is the Collegiate School, which has not yet been open, but will probably be set on foot after Easter. The premises have hitherto been used as the Missionary School, and are very complete for the purpose. The Cathedral Library is established at Kerikeri, ten miles from this place, in a fine stone building, partly used as a store. I have just completed the arrangements of the library, so that the goodly presents of my friends are all accessible; and a beautiful sight they are. It is enough to cheer the heart to see such a body of sound divinity collected in this most distant of the dioceses of the Church of England. Add to this the private feeling of knowing that every one of the books is the gift of some friend, whose heart and whose prayers are with us.

"One of the chief advantages of the Waimate is, that we have a spacious Church close to the house. It is built entirely of wood, painted white, and gives a very English look to the village. In the interior we have a stone font, an altar cloth and cushions, a pulpit and beautiful large books, all the gift of different friends in England.

"Here, I held my first confirmation, at which, three hundred and seventy-five natives were confirmed. A more orderly, and I hope impressive, ceremony could not have been conducted in any Church in England; the natives coming up in parties to the communion table, and audibly repeating the answer—E wakaoetia ana e ahau, "I do (confess.") It was a most striking sight to see a Church filled with native Christians, ready, at my first invitation, to obey the ordinances of their religion. On the following Sunday three hundred native communicants assembled at the Lord's table, though the rain was unceasing. Some of them came two day's journey for this purpose. My Windsor communion plate was used for the second time on this occasion. The natives were much pleased when they were told that it was a present from my congregation in England, and seemed to enter fully into the spirit of the gift.

For the Episcopal Recorder.

IS THERE ANY PRESCRIBED FORM OF CHURCH GOVERNMENT SET FORTH IN HOLY SCRIPTURE?

No 1.

So far as relates to those various rules and regulations, from time to time adopted as the exigencies of the matter require, for the exercise of discipline, not specified in Scripture but not contrary thereto, it may be said there is no prescribed form of church government set forth in Scripture. But this question is popularly stated of the Christian ministry, which is in fact a distinct thing; and ought not to be confounded with the other by any Christian. This, then, is the distinct question we propose to consider: Has the Lord Jesus instituted a ministry in his Church? In this sense, is there any prescribed form of church government set forth in Holy Scripture? Messrs. Editors, deem not this a needless question of consideration. Many professed Christians, and some of them readers of the Recorder, as we have reason to believe, and calling themselves Episcopalians, affirm that there is no prescribed form of church government—and this when speaking of the ministry—set forth in the Scriptures. That is, therefore, when stated in other words, *that our Lord has not instituted a ministry in his church.* Let not the advocates of the doctrine, that there is no prescribed form of church government, f. e. of ministry, set forth in Scripture, start at this clear and distinct exhibition of it. The probability is, that at least some of them have not been accustomed to look at the matter in this clear light. But here it is, as we believe, in its truth. Are they prepared to say, when it is thus distinctly stated, that the Lord Jesus, either by himself or his inspired Apostles, did *not* institute a ministry in his church? We presume but few Christians dare thus affirm. The reason of the thing, as well as the clear and authoritative declarations of Scripture, stand too plainly in the face of such an affirmation, for them to venture the daring act. The facts recorded, Mark iii. 13, 14; Luke vi. 2—6; John xx. 21; Matt. xxviii. 19, 20; and other Scriptures, taken in connection with the declarations, "No man taketh this honour to himself, but he that is called of God, as was Aaron."—Heb. v. 4; and "Now then we are ambassadors for Christ, &c."—2 Cor. v. 20; are explicit to the point that a ministry was instituted by our Lord. To this may be added the fact that the Apostles, acting under the commission of our Lord ordain to the Christian ministry. This involves the doctrine and proves the fact, that such a ministry was instituted, or else they acted without the authority of their Lord. Here we may remark, that if there be an instituted ministry in the Church of Christ, it must necessarily be of *divine right.* The ambassador must have the authority of his sovereign, in his commission or he is no ambassador of that sovereign.

But it may be said, We admit that Christ, by himself or Apostles, did institute a *ministry;* but we believe that there is no particular form or institution of THE ministry, or government, set forth in Scripture. We ask in reply, Does not this involve a contradiction? Can a government be constituted with no particular officers? Whatever be its form, *must it not have particular officers?* Can there be a thing instituted and yet no particular institution? If a ministry be instituted, must it not be a particular ministry? And if Christ, or his Apostles by his authority, instituted *a* ministry, must that not be THE ministry, the body of Scripturally appointed and authorized ambassadors of Christ, to preach his Gospel, rule in his Church, and, in short, to act in the duties of their office as his ministers? There are, it will be allowed, special duties belonging to the ministerial office. But this involves special, particular institution of office to perform those duties, and give them the sanction of rightful authority. It will also be allowed that this, the ministerial office, is that of ambassadorship for Christ, and to act under his authority in his Church. But ambassadorship for Christ, with authority of office in his Church, involves a particular commission of admission or appointment to that office. Besides, if we affirm the institution of *a* ministry, and yet that there is no institution of any *particular* ministry, how is it possible for us to ascertain what that "*ministry*" is? If a city of refuge be appointed in the promised land, and yet no particular city, no THE *city*, be appointed, how shall the fleeing manslayer know where to flee? But you will say there are directions pointing to it. True, there are directions; and they are *the* directions. The appointment of *a* city involves particularity, the issuing of a commission involves particularity, and the institution of a ministry involves particularity. So that if *a* ministry be instituted it must be *the* ministry; and if THE ministry, *of a prescribed form.* To talk of a government without any particular form as instituted, is to talk of a particular description of a body, without form: a law without specification; a place without location. So much for the reason of the thing. Here we observe, that the particular *form* or *constitution* of the Christian ministry is not the matter now in hand. It is simply, Is there any prescribed form, any particular institution of the ministry, or government of the Church, set forth in Holy Scripture? To deny this, is to deny that Christ has instituted any ministry in his Church, or else that the Scripture, in the matter of ambassadorship for Christ, is silent or of no authority. We say, to deny that there is a *prescribed form* of ministry instituted, is to deny that Christ has instituted any ministry—we mean *in fact;* because, as a little clear, distinct consideration will show, to deny the former involves in truth a denial of the latter. To affirm, therefore, that Christ instituted *a* ministry, and yet that there is no prescribed *form* of that ministry, is, in truth, an absurdity; and that the indulgence of such a notion of no prescribed form of church government, in the Scriptures, seems only as a self-deceiving sophistry to blind the mind to the truth.

We need scarcely add, that the Confessions of Faith of all Presbyterians, state as distinctly, and hold to it as firmly, that Christ hath in the Scriptures instituted a prescribed form of the Christian ministry, as the Prayer Book of the church does; the only difference being, that they affirm it to be Presbyterial, we Episcopal.

D. G. T.

For the Episcopal Recorder.

A PRAYER FOR THE MINISTERS OF GOD'S WORD.

"Let thy Priests, O Lord, be clothed with righteousness: And let thy saints rejoice. Pour out thy spirit of wisdom and understanding upon the ministers of thy word, that they may know the mysteries of thy holy will. Give them the gift of utterance, that they may set forth the abundant riches of thy Gospel. Write thy laws in their hearts, and thy testimonies in their bowels, that they may lead thy people into all truth, and rule thy Church with discretion. Make them good workmen, faithful shepherds, and wise builders; that they may mend the broken walls of Jerusalem, feed the flocks of thy sheep with the bread and water of life, husband thy vineyard, and dress it in due season, repair thy holy sanctuary, and bring in the vessels dedicated to the service of the Lord. And finally shine with such holy and pure conversation before men, as they may edify no less by example of life, than by instruction of teaching; to the intent that men beholding their modesty, meekness, sufferance, patience, and other virtues wherewith thou hast endued them to the benefit of thy Church, may be won to thy Gospel even by the holiness of their conversation: And be compelled to confess to the glory of thy name, that thou doutless, livest, reignest, workest and dwellest in them.—Amen."

[Extract from a book of Christian Prayers in the reign of queen Elizabeth, 1590.]

THE JEWS.—The Foreign Correspondent of the New York Observer has furnished the following particulars respecting the present condition of the Jews, which our readers will find both instructive and encouraging:—

"No age, since the origin of Christianity, has shown so much interest as our's for the conversion of the Jews. If we go back to the first ages of the church, we see that, after the death of the apostles and their immediate disciples, the evangelization of the Jews was almost everywhere abandoned. The missionaries no longer went first into the synagogues, like Paul; they addressed themselves exclusively to the pagans. We do not find in the voluminous writings of the fathers any fact showing that they had the least compassion for the posterity of Abraham, nor the smallest care to bring them to the gospel; on the contrary, they showed towards them anger and contempt. Our glorious Reformation itself, which restored the doctrine of Christ in its primitive purity, did not understand the sacred obligations we have to fulfil towards this unhappy nation; and it would seem that, for ages, in all Christian communions, the same veil has covered the eyes of Christians in regard to the Israelites: a striking example of the prejudices and injustice transmitted from generation to generation!

"But at last, after so many years of neglect, the Reformed church, in its various denominations, has turned its attention to this dispersed people. It may even be said that, by the greatness and extent of their efforts they have wished in some measure to redeem the time they have lost. A good work has been done in several parts of the world in regard to the Jews, and many signs of the times seem to announce extraordinary events.

"I will collect in this letter some of the most interesting facts relative to the Jews. My task will be easy; for I have in my hands an interesting discourse of Professor *Gaussen*, entitled: *The Jews at length evangelized, and soon to be restored.* It contains valuable information, collected with great care and exactness, and which I shall make use of in this correspondence.

"The *signs of the times* which seem to announce a great change in the destinies of the Jews, are numerous and important.

First, *the civil condition* of the Jews is become better for some years in most of the countries of Europe. France, Holland, some states of Germany, and even Russia itself, have considerably modified their ancient laws, which subjected the Jews to continual vexations. These unhappy children of Jacob, so long oppressed, persecuted, despoiled of their goods, driven from their homes, treated as vile slaves, or as accursed persons, begin to be regarded as citizens. In France, there are Jews in high public office, and even in the Chamber of Deputies. This change in the laws in their favor is well fitted to inspire them with friendly feelings towards Christians, and to open their hearts to the preaching of the gospel of Jesus Christ.

"A second sign of the times is *the disposition of the Jews to listen to the Gospel.* Until the commencement of the present century, they felt a deep horror at all that concerned, nearly or remotely, the Christian religion; whoever should venture, in their synagogues, only to utter respectfully the name of Jesus of Nazareth, would be accursed, cast out of the synagogue, or even beaten with fury. Now, it is far otherwise. The Jews are not yet, it is true, prepared all to embrace the Christian faith; many of their prejudices continue, but their hostile feelings are much softened.

"A third sign of the times in respect to the Jews is *the growing discredit of the Talmud and rabbinical traditions.* The Jews begin to become more enlightened in the principal countries of Europe, and in proportion as they become informed, they reject more decidedly the errors by which they have been so long blinded. Many avow that the Talmud is a mere mass of crude fables, superstitions and absurd notions. So much the less opposition has the gospel to encounter.

"We mention as a fourth sign of the times, *the increase of the number of Jews in Palestine.* There was a time when the Jews could not live in the land of their fathers; they were massacred, or carried into captivity. The Mahometans did not allow more than *three hundred* Jews to remain in Jerusalem, because they feared their spirit of revolt. Now all is changed. There are in the holy city nearly *ten thousand Jews.* If this movement continues without obstacle, they will soon exceed the number of Mussulmans. There, they form, in some respects, a distinct nation. They resume their ancient language, which had not been spoken in its purity since the Babylonish captivity. A missionary writes, that the Hebrew has become *the language of conversation in Jerusalem,* a remarkable fact after an interval of so many ages!

We could point to other signs which show that the near restoration of the Jews is prepared by Providence; but we have not space, and we hasten to speak of what has been done by Christians, of late years, for the conversion of his people.

(To be continued in our next.)

The Episcopal Recorder.

PHILADELPHIA, FEBRUARY 10, 1844.

LOSS BY FIRE.—On the evening of Friday the 2nd inst., after all the workmen had left the office of the Episcopal Recorder, it was discovered to be on fire, at about nine o'clock. The flames were not subdued, until the whole interior of the office was consumed, and the stock burned or destroyed by the water. The loss of Mr. Stavely's printing stock is nearly entire, and the injury to the building, which was owned by him, also very great. To a partial extent he will be covered by the insurance—but a considerable loss, of some hundreds of dollars, must remain unsatisfied. This distressing calamity will account for any irregularity in the serving of the last paper, and demand forbearance from our friends for the present, in whatever may be unsatisfactory in this or some future numbers. We are without an office, working at a neighbour's, and can hardly get settled again for some weeks. The back files of the Recorder are entirely lost. This is an irreparable calamity. We shall be glad to exchange with some of our subscribers, papers for the years to come for any perfect sets which they may have for years past.

TIMELY AID.—Such would be the united and prompt effort of our friends, now to pay up past dues. We are suffering under a heavy pecuniary loss in the late destruction of our office. May we not expect our debtors to remember the importance of immediate help. The amount due fr in each, is small.—The aggregate is a very large sum. Should there be an united aid extended to us now, we shall be rescued from all difficulty and embarrassment attendant upon this calamity. Will our subscribers, ONE AND ALL, be so kind as to forward to us, the full amount of their debts to us, *the next mail after the receipt of this paper?*

BISHOP B. T. ONDERDONK'S PASTORAL LETTER.—We insert the whole of this important document from the last Churchman, from the justice and propriety of putting our readers in possession of all the facts in the case which is involved in it. The issue to which this controversy is to be brought, it is not for us yet to specify. All can see that it is no common crisis to which the Church is now led, and that it requires no common measure of wisdom to carry us safely through it, to a happy and peaceful result.

DRS. WAINWRIGHT AND POTTS.—Some of our friends have asked why we have not inserted or noticed the controversy going on between these two gentlemen. We can only say that we had no room to insert a discussion of such length—we have seen nothing new upon the great question at issue, growing out of it—and we have had as much in our pages upon the subject involved, as we have deemed expedient. We have therefore taken no notice of a discussion which has seemed to us, neither wise nor necessary in its commencement, nor likely to be productive of any benefit in its close.

THE BRITISH CRITIC.—We find in the late London News, that this very eminent publication is discontinued. It has been always in the highest degree able and learned, but for some years past, its efforts have been perverted by the Tractarian party, who have obtained possession of it. Among the strange mutations to which this party has been lately exposed, is the necessary relinquishment of this periodical. It is not to be understood however, that they are to have no advocate in its place. The Christian Remembrancer, a monthly magazine, is offered as a substitute for the Critic, which was quarterly.

QUARTERLY REVIEW OF THE AMERICAN PROTESTANT ASSOCIATION.—The first number of this periodical, the preparation and prospectus of which we announced some time ago, is now before us. It is a very able and valuable work, and gives the best promise of being an important and useful agent in the great questions in which it is engaged. The first number, though prepared under disadvantageous circumstances, needs no apology for its contents. It is well worthy of attention, and at the rate of *one dollar* per annum, is the cheapest publication probably in this country. We would urge its patronage upon our friends, as containing information which it is most important for them to receive. The table of contents of the first number, we think will satisfy them of this fact.

I. To the Protestant Clergy of the United States.
II. The Bible in Public Schools. By Rev. W. Colton. A reply to the allegations and complaints in the letter of Bp. Kendrick to the Controllers of the Public Schools.
III. Romanism in Europe. Letters to a friend, on Romanism on the Continent.
IV. The Miracles and Lying Wonders of Rome. 1. Lord Shrewsbury's Letter to Phillips. 2. Vita Del Sant Antonio de Padova. 3. Notizie de Medaglia Miraculosa. 4. Sibthorp's Letter.
V. Tillotson on Transubstantiation.
VI. On the Progress of Popery, and the Duties of the Church. By Rev. Edward Bickersteth.
VII. The Truth Necessarily Protestant. By Rev. H. McNeile.
VIII. The Worship of the Virgin and of the Popes of Rome. By Th. Hartwell Horne.
IX. Testimony of the Reformers against Popery as Antichrist.
X. The Romish System of Persecution. By Geo. Finch.
XI. New Publications. The School Girl in France. Cornelius Mathews on the School Question, &c. Horne's Protestant Memorial. Hopkins's Novelties which Disturb our Peace.

BISHOP HOPKINS ON ROMANISM.—In the last few numbers of our paper we have had occasion frequently to mention the name of the Rt. Rev. Bp. of Vermont. His letters addressed to the Bishops, Clergy and Laity of the Protestant Episcopal Church have met with a warm response in the hearts of thousands of her intelligent and faithful children. There is a plainness of style, an ease of expression, and a clearness of view running through them, which readers them alike acceptable to the man of refined taste and the more humble and less educated inquirer after truth. We have now to introduce him to our reader in connection with another work on a subject of vast and vital interest at the present time. It is a series of Lectures on the *Origin, Principles and Results of the British Reformation.* The work is printed on fine paper, and got up in the book-maker's best style. As yet, we have only had opportunity to glance at the first lecture, a portion of which we subjoin as a specimen of the spirit of their author, and the manner in which the lectures are written. Judging from this one, we cannot doubt that the work will be a valuable offering to the cause of Protestant Christianity.

Three hundred years, my brethren, have nearly rolled away, since the glorious reformation worked so vast a change in the character of Christendom. Liberty of thought, liberty of speech, liberty of action, were established, where despotism the most absolute had for centuries prevailed. The rights of conscience, after a long and fearful struggle, trumpled over the force of superstition. The marvellous empire of Papacy, which had attained a height far above the loftiest earthly throne, lost its dazzling lustre, and the iron rod of its dominion was broken, as it was fondly hoped to bruise no more.

I shall not occupy your time by an attempt to develop the results of the revolution, which this great event accomplished in the civil and mental history of man. How the hard-won jewel of religious freedom glanced its varied light upon every other subject, and gave a portion of its own hue to all the processes of thought; how every region of philosophy felt the inspiring influence, and intellectual life, in all its freshness and its energy, burst forth, rejoicing, from the trammels which had fettered it so long;—how civil despotism, and every form of perspective injustice, were compelled to listen to the voice of bold remonstrance, until, one after another, the hoary abuses of time-honoured tyranny were abandoned, and government was acknowledged to be, not a prerogative instituted for the aggrandizement of a few, but a solemn trust held for the benefit of many;—how these and similar advantages in the whole complicated frame-work of society were the consequences, directly or indirectly, of the Reformation, has been often proved by far more eloquent tongues than mine: and it is no part of my present purpose to repeat the demonstration. Rather let me confine myself to the track which belongs to my office, and inquire what has been the result upon those interests which so far transcends the highest aims of earthly sagacity—the interests of the Church of God.

And here, my brethren, a field opens, upon us, vast in extent, and pre-eminently worthy of examination. To traverse it, however, in the hope of making a perfect and complete survey, would need a knowledge of the past and present state of Christendom which no one man possesses. All that I can pretend to perform must be a far more humble undertaking. The corruptions, doctrinal and practical, which were the exciting causes of the Reformation, the principles on which it was conducted, especially in our mother Church of England, and the effects produced upon the Church of Rome, and upon those leading Protestant communions with which we are best acquainted, will form a circle of topics quite large enough for our contemplated course; and of these, the first only will demand an elaborate consideration.

But I beg leave to premise—and I trust the unavoidable egotism of the statement may be pardoned—that although these lectures will, of necessity, bear some what of a controversial aspect, yet are they commenced in no spirit of unkindness to the Church of Rome, or to any other Church of Christendom. I do indeed profess myself a firm believer in the one Catholic or Universal Church of the Redeemer, which forms a distinct article of the primitive creed; but I have long cherished the opinion that all orthodox believers are members of that Church, whatever may be the diversities of their particular communion. The cardinal truths which form that simple creed, and in which all Christians concur, seem to my mind greatly to outweigh the minor points on which they differ; and therefore, while I desire to hold the truth on every subject, and regard every distinction which tends to divide the followers of Christ as a sore evil, yet would I endeavour, at all times, to remember the far weightier matters in which they agree, and thus realize a measure of Christian charity, even when compelled to utter the language of reprehension.

"A SUBSCRIBER FROM THE COMMENCEMENT," is respectfully informed that the Agent of the Episcopal Recorder for the city of New York, is Mr. SAMUEL BROWN, No. 71 Wall Street, at the office of the Seaman's Friend Society.

Intelligence.

DOMESTIC.

DIOCESAN.

PENNSYLVANIA.

Confirmation.—The Rt. Rev. Bishop Onderdonk confirmed, on Sunday morning last, in Gloria Dei (Swede's) Church *eight* persons, and in the afternoon at Manayunk *nine.*

MASSACHUSETTS.

The Rev. Samuel B. Shaw, rector of St. Luke's, Lanesboro', has been unanimously chosen to supply the vacancy at Bellows Falls, Vt., occasioned by the promotion of the Rev. Dr. Chase to the episcopate of New Hampshire.

NEW YORK.

The Rev. Francis L. Hawks, D. D., having removed from this diocese to that of Mississippi, with a letter of dismission, and been there received, has changed accordingly his canonical residence.

At a meeting of the Standing Committee of the Diocese of New York, held on the 30th of January, the Rev. Reuben Riley, Deacon, was recommended to the Bishop for Priest's Orders; and Messrs. Peter S. Burthan, William Long, and Robert Joseph Walker, were in like manner recommended to be received as Candidates for Orders.

WESTERN NEW YORK.

The Rev. J. A. Brayton having removed from Ogdensburg, to Watertown, Jefferson county, requests papers and letters to be addressed accordingly.

INDIANA.

Bristol, Indiana.—On Friday the 29th of December, Bishop Kemper laid the corner stone of a Church Edifice at Bristol. On which occasion the Bishop confirmed *four* persons.

MISSISSIPPI.

The Rev. A. P. Merrill, of Holly Springs, having removed to Port Gibson, Miss., and taken charge of the Seminary for Young Ladies in that place, requests that all communications for him may be directed to the latter place.

PASTORAL LETTER.

To the Clergy and People of my Spiritual Charge.

Brethren, beloved in the Lord:

It is due to the sacred relation which I bear to you that I apprise you of my having communicated to my brethren the Bishops of the Church in these United States, a solemn remonstrance, protest, and demand, growing out of the manner in which I have been treated by three of them in reference to the discharge of my Episcopal functions.

This remonstrance, protest, and demand, are contained in the following document, which I have addressed to the said Right Reverend brethren.

"To the Right Reverend the Bishops of the Protestant Episcopal Church in the United States of America, their brother, the undersigned, the Bishop of New York, feels himself compelled by a sacred and imperious sense of duty to his office and his diocese, and to the Church and its Divine Head, to communicate this his solemn remonstrance, protest, and demand. Three of our number, to wit, the Bishops of Illinois, Vermont and Ohio, have thought proper publicly to make insinuations and lay charges against the undersigned, in matters connected with an ordination held by him in the month of July last; which charges and insinuations involve the accusation of the undersigned on points deeply affecting the scriptural integrity and soundness of his doctrines, his devotion to the true interests and welfare of the portion of CHRIST's Church, of which he is one of the chief pastors, his faithfulness to his own diocese, and consequently his fitness for the high and sacred office with which, in the course of GOD's providence, and by the appointment of his HOLY SPIRIT, he has been invested.

The Bishop of Illinois has referred, in a published pamphlet, to the aforesaid ordination, as a step towards bringing the most serious evils upon the Church, soiling her doctrinal purity, changing essentially her character, blasting her prosperity, and ruining her institutions. The Bishop of Ohio has denounced it to his Convention, and to the world, as deserving the highest censure, and fraught with danger to the Church, and grounds upon it a virtual threat not to receive clergymen into his diocese on letters of dismission from the undersigned, because of their being no security for the doctrinal soundness of the party dismissed. The Bishop of Vermont, besides himself censuring it at large, justifies the aforesaid acts of his brethren of Illinois and Ohio, on the ground of ancient allowance in the Catholic Church of one Bishop's interfering in the diocese of another, when the latter was in *heresy*, or otherwise bringing *alarming evils* upon the Church. This, therefore, is the character attributed to him to the undersigned.

Our religion teaches us how Christian brethren, in the privacy of confidential intercourse, should kindly rebuke each other for their faults. The Church, in her wise canonical provisions, points out the way in which, in due and orderly manner, her Bishops are amenable to her laws, are accountable for their offences, and are allowed a fair hearing in vindication from charges which may be brought against them. Neither of these Christian and just courses has, however, in the present instance, been pursued. The undersigned has been branded by brother Bishops before the Church and the world, without notice, and in avoidance, by his accusers, of the mode canonically prescribed for bringing charges against a brother, and allowing him the common justice of being put, in due and orderly manner, on his defence. They have proclaimed his alleged unfaithfulness to the world, instead of telling it, *for her past decision thereon, to the Church.*

Now, therefore, the undersigned hereby solemnly remonstrates and protests to his brethren the Bishops of the American Church, and, through them, to that Church, against this procedure of his aforesaid brethren, the Bishops of Illinois, Vermont, and Ohio, as unjust, unchristian, and in opposition to the true spirit of the system of ecclesiastical law and order to which they have solemnly promised conformity.

And, further, the undersigned hereby, in the name of God and of His Holy Church, demands of his said brethren, the Right Reverend Philander Chase, D. D., Bishop of Illinois, the Right Reverend John Henry Hopkins, D. D. Bishop of Vermont, and the Right Reverend Charles Pettit McIlvaine, D. D., bishop of Ohio, that if they are honestly persuaded that the undersigned is justly liable to the charges which they have brought or insinuated against him, they do, forthwith, agreeably to the Canon of the General Convention, entitled '*Of the Trial of Bishops,*' present him for trial; that thus it may be fairly and canonically tested whether he is guilty, or whether they are mistaken accusers. Which if they shall neglect to do, the undersigned will feel himself fully justified in regarding the accusations as withdrawn, and demanding that they be no more repeated.

Should the Bishop of Illinois think that his station as Senior or Presiding Bishop precludes his acting as a presenter, the undersigned earnestly requests that any other brother Bishop, who may coincide in opinion with those who have publicly arraigned him, will unite in the presentment.

On his accusing brethren, and such others as agree with them in sentiment and views on this solemn and important subject, the undersigned urges the above mentioned course of presentment as that which only is consistent with the responsibilities and obligations imposed by law to which, in the name of GOD, they have solemnly promised obedience."

BENJ. T. ONDERDONK,
Bishop of New York.

New York, January 26, 1844.

The necessity of such action on my part, I assure you, my dearly beloved, exceeding painful to me. I was aware that a conscientious Bishop could hardly fulfil his official obligations and responsibilities, in this ill-judging and wicked world, without exciting opposition. Nor ought I to be surprised that such opposition should often be manifested in a temper or mode especially natural to the carnal mind, and at variance with the spirit and affections of the renewed Christian heart. I was sure that the wholesome laws of our branch of the Catholic Church had rightly placed its Bishops under the responsibilities involved in the power of presenting them for trial vested in their respective Conventions, and in any three of their own order.

But, I confess, I was not prepared for the humiliating sight of Bishops, passing by the course which the Church provides for the regular impeachment of a brother, publicly assailing him for his solemn official acts through the medium of the press. I was not prepared to see Right Reverend Fathers of the Church making common cause with ordinary pamphleteers and newspaper writers of the day by joining in their attacks upon one of their own order. It is a well-known principle of Catholic law in the Church of GOD, that save in strong and decided cases of Episcopal defection and misconduct, no Bishop can rightly interfere with the diocesan acts and prerogatives of another, or assume to himself the privilege of holding a brother directly or indirectly responsible to him. The violation of this principle was the first step towards papal assumptions, whence, by the natural results of effects from causes, were ultimately brought in the *manifold*, grievous, and anti-christian evils with which the popish system has cursed the Church. I was, therefore, not prepared for being impeached by a brother Bishop before his Convention for official acts in my own diocese. That brother knew full well that impeachment in another quarter, were he *confident of right*, was a duty binding upon him by laws to which he had solemnly promised conformity.

Thus, however, brethren, has your Bishop been treated. My three brethren, the Bishops of Illinois, Vermont, and Ohio, who have pointed me out to the Church and the world as sufficiently faulty to require a *public* mark of their disapprobation, I will not so far undermine, touching their intellectual perception, and moral sense, as to suppose them capable of such treatment of a brother without appreciating the inseparable connection with the item of his unfitness for his office, or at least of such a potentality thereof as should subject him to peculiar vigilance, if not to public suspicion and distrust.

Those brethren knew, that for testing the correctness of this, when the Church has provided a regular and orderly method. This they have not pursued. In the course which they *have* pursued, your Bishop, dear brethren, is the last man to be willing to follow them. He feels that he cannot do this consistently with a proper view of his office, and of his obligations to the Church. He shrinks, however, from a regular and orderly inspection and trial of his conduct. This he invites and demands. He utterly refuses to meet a brother Bishop, on questions of this nature, as a pamphleteer opponent in strife before the world. The Church points out his line of responsibility for his official acts, and the mode in which he is to be called to answer for them. In these he is willing to meet all inquiry, and render all legal account. Others he must be excused for considering as by no means entitled to his respect or submission.

Many of you, my reverend brethren, will remember the sentiment I have often expressed

of the unworthy and unchristian character of a disposition to blazon the faults of a brother in the ministry, connected with unwillingness and even refusal to assume the responsibility of canonical presentment, and of honestly bearing testimony in due canonical form. Private rebuke and reproof of an erring brother is right and good, and often bounden duty. But public reproach, save under the wholesome restraints and just security of defence, provided by law, has hardly the shadow of Christian allowance under which to find refuge.

The apostle of the Gentiles, in addressing his children in the faith, when open enemies and false friends were endeavouring to diminish or destroy the influence which he would exert over them in the godly jealousy wherewith he was affected towards their spiritual and eternal good, was sometimes moved by the HOLY GHOST to lay before them his claims to their confidence. The multiplied manifestations from all parts of the diocese, wherewith I have been cheered, my dear brethren of the clergy and laity, with affectionate assurances of your love and confidence amidst the attacks and reproaches to which I have been exposed from both Christians and the sons of Belial—and let me add, similar manifestations from all sections of our Church, and from Christian brethren in other and distant parts of the world*—have been the more welcome to my grateful heart, from the hope that they have not been merely *personal*, nor unconnected with an appreciation of my ministerial and Episcopal character founded on my manner of life since my first entrance on the diaconate.

Efforts have been made, brethren, to deprive me of your confidence by subjecting me to distrust on the score of unsoundness in the faith. May I be allowed to say that if ever minister of CHRIST could make a wide appeal on this subject, your Bishop may humbly presume to do so?

Through the whole of my ministry, extending to nearly thirty-two years, I have lived and laboured in this my native city. For nearly the quarter of a century I was constant preacher in a parish comprising three of the largest congregations in our country, and maintained among them a diligent pastoral intercourse, the opportunities afforded by which for making fully known my theological principles and views I trust I never neglected; and of which my heart prompts me to add, that there were therein formed spiritual alliances that I humbly hope will not be without their influence on heavenly felicity: that the remembrance of it furnishes me with some of my happiest and sweetest moments of reflection; and that its loss is among the largest and most trying sacrifices which I have been called to make to the wider sphere and more onerous burden of obligation which the Episcopate has laid upon me.

Very many of the children in the Lord to whom I have thus frankly, fully, and affectionately imparted my views of Christian doctrine, have emigrated to all parts of our diocese and our country.

My Episcopate of more than thirteen years has been spent in preaching the word in a diocese which continues after as it was before another was set off from it, to be by far the largest in the Union; and whence, every year, Churchmen have gone out into all parts of the land.

For about twenty-five years I have been constantly engaged in directing the studies of candidates for the holy ministry. Certainly not less than three hundred of our present clergy, including four of my Right Rev. brethren, settled in all our borders, have thus been made well acquainted with my religious doctrines and views.

I confidently appeal to all, Bishops, Clergy, and Laity, who have thus had ample opportunity of knowing my doctrines and opinions, for the frankness and fulness with which I have ever expressed them. Surely, brethren, in any charges or insinuations which may be ventured against me of theological unhealthiness, I may confidently make a very large application of my Master's appeal in behalf of His disciples, "*Ask them which heard me, what I have said unto them. Behold, they know what I said.*"

It is a comfort for me to reflect, my dear brethren, that such leasings is hardly needful for you. Ye all know what has been my coming in and going out among you; and most sensibly do I feel, and most gratefully do I acknowledge, the manifold evidences I am constantly receiving of your unimpaired confidence and affection. The best return for this are the affectionate love which I ever bear towards you, the constant prayers in which I remember you at the throne of grace, and my heartfelt devotion to your spiritual and eternal good. These, the Lord being my helper, you shall continue to have. I most sensibly feel indeed that the fulfilment of this sacred, sincere, and honest promise will involve perpetually increasing anxiety and labour. I know that I must more and more withdraw myself from all other than official care, solicitude, and occupation. This, however, I am prepared to do. But I feel that I need herein your faithful fervent prayers for the support, direction, aid, and blessing of the HOLY GHOST. These, dear brethren, let me have.

The necessity for addressing you at this time is connected with a very peculiar and unprecedented state of things in our Church. Evil principles appear to be strengthened in their league against us. Infidel, heretical, and schismatical influences are powerfully at work. There is also enlisted in the same ranks the interference of the merely worldly, careless to what interests they may be joined, provided worldly motives, principles, and agencies may be brought to bear upon its views and designs. And in unhappy illustration of the infection which remaineth even in the regenerate, delusion hath so far come over members of the Church, that she hath within herself agencies tending to the same result, much more worthy of *those that are without*. Hence have resulted consequences truly painful to the pious heart. Many of the most sacred principles and requirements of the Gospel have been subjected to profane if not blasphemous treatment. Subjects essentially and solely connected with the Church of CHRIST—that kingdom which is not of this world—have been degraded into entire subservience to secular principles and views. Unhallowed efforts have been made to array the sheep of CHRIST's flock against their pastors. The more faithful these, and the more influenced by holy independence of popular errors and delusions, the more have they been held up to scorn and ridicule, the meanness of which is lost, to the truly Christian mind, in its painful sense of their wickedness and impiety. Consequences most baleful to evangelical affections and morals have followed; the courtesies of society been violated; Christian friendships sacrificed; fraternal recognition denied; and the proprieties of relative station sadly overpassed.

We have too to lament, as the result of the unholy excitement which has been stirred up among us, an effort to weaken the hold and diminish the influence of the sound Catholic and Evangelical principles, which, under God, have been so much blessed to the prosperity and to the efficient energies of our Church; an endeavour to cast suspicion on those whose holy and enlightened devotion to the Church has been marked with signal blessing; and a withholding of aid from the previous cause of the Gospel from the miserable influence of party jealousy.

These, brethren, are grievous evils for which the disturbers of our peace are responsible. Let us unite in humble, faithful prayer that they be not, as they justly may be, visited with sore judgments on our Church. By the blessing of God's heavenly grace, a remedy may be found in an enlightened knowledge, and a just appreciation, of the pure principles of the Gospel in their essential connection with CHRIST's Holy Catholic Church. These let my reverend brethren present to their people in their genuine scriptural character, and urge with all the heart-stirring motives and sanctions which the Gospel presents.

That all this can best be done in entire conformity with the doctrines, discipline, and worship of our branch of the Catholic Church, I fully and unhesitatingly believe. To understand, appreciate, recommend, and *act out* "the Church as it is," is the very best mode of strengthening and advancing those Protestant principles which are opposed to papal errors, and those Catholic principles which are opposed to all errors, whether papal or protestant: and thus to promoting the true interests of the blessed Gospel.

An important auxiliary to this end would be, my reverend brethren, a prudent and judicious but firm and decided effort to restore the practical observance of the Church's holy provisions for Daily morning and Evening Prayer, and for hallowing all Sundays and Holy Days with the celebration of the Lord's Supper. To this end let the clergy labor; duly considering, however, that it must be expected that so great and blessed a change from the present influences of the god of this world, cannot be expected to be *suddenly* wrought, and that long, earnest, and faithful endeavours to produce, by the Divine blessing, an acquiescence in the *principle*, and a *gradual approximation* to its full development in *action*, must be expected first to exercise Christian patience and hope.

And be ye not, dear brethren of the laity, backward in encouraging your pastors in such holy efforts to do full justice to the pious provisions, appointments, and requirements of the Church.

Our only hope, in all times of trial for the Church, is in the LORD our GOD. And surely we can have no truer refuge to Him than in that Church's holy communion with Him in her prayers and praises, and especially her eucharistic commemoration of the LORD's death, and the means which she is therein commissioned to administer of the grace and salvation which that death procured.

Let the claim which is so generally put forth among us to attachment to "*the Church as it is*," be truly *honest*, and *her* provisions will be gladly followed in all efforts to restore the unity and harmony which should subsist among the members of the *one body of Christ*.

And let me, dear brethren, clergy and laity, especially press upon you the importance of ever looking upon the Church in its true and essential *spiritual* character. It has to do with spiritual and eternal things. However contended, in its militant state, this its great object may be with circumstances and relations of a secular character, *these are not of it*. They are but *appendages* connected *with it*. They are valueless for its genuine purposes, if separated from its spirituality. They are degrading and dangerous to it, and destructive of the Christian character and hopes of its members, if made paramount in their estimate and regard. Therefore do I earnestly and affectionately commend to your most serious study and consideration the true spiritual nature, requirements, and objects of the Church. Your thoughts, cares, and labours must be mainly given to heaven and heavenly things, or you are unfit to duly appreciate the things of the Church of CHRIST. As this is the kingdom of heaven in its incipiency, those whose conversation is not in heaven can have no just view of what rightly pertains to it, and may, by thoughtless interference, and much more by deliberately bad intent, in obtruding into its concerns, be guilty of blasphemy before God.

These things I would impress upon the clergy, for their right guidance in the instruction of their people, and upon all for their thorough and practical adoption.

Especially, dear brethren, do I exhort you to continue steadfast and unmoveable in the principles of the blessed Gospel of our Lord and Saviour JESUS CHRIST. Be these your guide in the cultivation of individual character, in the discharge of domestic duty, in the regulation of social intercourse, and in all your civil relations and duties. In them all let your light shine before men in the affections, virtues, and good works of the Gospel—its purity, sanctity, and heavenly mindedness. In no other way can you do justice to the Church, and promote the interests of pure and undefiled evangelical religion. This too is the armour wherewith you may be prepared to meet every opposition, open or cloaked, to the true doctrine and order of the Gospel. Let there then be no just imputation upon the clergy for unwillingness to *preach*, and none upon the laity for unwillingness to *receive*, the pure and unadulterated Gospel.

We have, brethren, but to hold fast the profession to which we were devoted in baptism, and *all is safe*. When the world, the flesh, and the devil are truly renounced by Christians, the Church will be secure; her sacred principles rightly appreciated; her holy duties faithfully discharged; her true spirit imbibed, and she, at unity in herself, be carried onward to the triumph which her LORD has in reserve for her here and in heaven.

To this end, brethren, be ye true to your solemn Christian league. Let heresy distract, schism deride, and worldliness neutralize as they will. Be yours the steadfast mind and purpose to pursue the one straight path of catholic faith, piety and unity.

And that GOD's blessing may herein and in all things rest upon you, is the sincere prayer of

Your affectionate Pastor,

BENJ. T. ONDERDONK,

Bishop of New York.

New York, January 27, 1844.

* I trust I shall be excused for selecting, in the confidence of its proving gratifying to you, the following extract from the letter of a reverend brother, recently returned from an excursion to the Mediterranean in quest of health:—"The clergy of the Church of England, whom I saw in Asia Minor and elsewhere, inquired for you with much interest, and expressed no little sympathy for you in the trials to which some of your official duties have subjected you."

NEWMAN'S SERMONS.—This gentleman has recently sent forth another volume of sermons. A Senior member of the University of Oxford thus writes about them:

At present I shall only trouble you with some specimens of the writer's hostility to the Church of England.

In the first place, in spite of the repeated denials of his party that Tractarianism had any tendency to Popery, and the diligent circulation by Dr. Pusey of a series of extracts in proof of this from Mr. Newman's own writings, which were stitched up with pamphlets, and forced upon public attention in every possible way, he now comes forward with a cool avowal, unaccompanied by a single expression of shame or regret, that "there are portions of what he has written which have become the disposing cause of certain tendencies to Rome;" and further, that as "the outward notes of the Church," i. e., the outward signs and marks that we are a true Church of Christ, are "partly gone, and partly going," he is "not startled if a person here and there, painfully sensitive of the fearful eclipse of the Sun of Truth, and hoping, if that be possible, to find something better elsewhere, . . . leaves us for some other communion."

Of all this, however, he throws the blame upon the bishops who have condemned the 90th Tract, and upon "our Church, which subsequently to March, 1841," when the tract was published, "has in various ways, and through various of her organs, taken a side, and that the Protestant side, in various questions of the day." Many a man, he says, might have entertained painful doubts about our Church, and yet not have been impelled onwards, had our rulers remained quiet: i. e., he might have signed the Thirty-nine Articles without scruple of conscience, and adhered to his fellowship or living; "but it is the corroboration of a present, living, and energetic heterodoxy, i. e., Protestantism, which realizes such doubts and makes them practical; the recent speeches and acts of authorities, so long tolerant of Protestant error, which give to inquiry and theory its force and edge."

Lastly, in his farewell sermon at Littlemore, after a modest allusion to our Saviour weeping over the country and city which rejected him, he comments upon his own resignation of St. Mary's, and Dr. Pusey's suspension, in the following apostrophe to the Church of England:—

"O my mother, whence is this unto thee that thou hast good things poured upon thee, but canst not keep them; and bearest children, but darest not own them! Why hast thou not the skill to use their services, nor the heart to rejoice in their love? How is it that whatever is generous in purpose, and tender or deep in devotion, falls from thy bosom, and finds no home within thine arms? Why hath put the note upon thee to have 'a miscarrying womb and dry breasts,' to be strange to thine own flesh and thine eye and towards thy little ones? . . . Thou makest them 'stand all the day idle,' as the very condition of thy bearing with them, or thou biddest them begone where they will be more welcome; or thou sellest them for nought to the stranger that passeth by: and what wilt thou do in the end thereof?" . . .

Was ever party arrogance and presumption carried to a higher pitch? The Tractarians "the flower and the promise" of the Church of England, the exclusive possessors of all that is "generous in purpose, and tender or deep in devotion!" As if these qualities were not to be found in much higher exercise on the other side. "Generosity of purpose," forsooth! Why, who has opposed this party with greater energy and ability than the Bishop of Calcutta, who has given 20,000*l.* for the erection of a cathedral! Or than the excellent Bishop of Chester, who is always "ready for every good work," and in whose diocese, which is, I believe, almost wholly free from Tractarianism, one hundred and ninety new churches have been erected during the last fifteen years? And these are two of our Churches's authorities charged by Mr. Newman with "the corroboration of a present, living, and energetic heterodoxy,"—by Mr. Newman, the coryphæus of a party commended by the Bishops of Oxford and Exeter for their respect for Episcopal authority! What can be the meaning of this? Why, Sir, this is the meaning of it. If a bishop agrees with this party, he is a demigod: if he differs from them, he ranks with laymen; and this last is the case, I am happy to say, with a decided majority of our Episcopal rulers, who, in condemning Tract 90, have decided—and this, let it be remembered, was the real question at issue—that Romish opinions cannot lawfully be held, together with Protestant preferment, in opposition to the Tractarians, judges in their own cause, who try to make out that it can.

OPERATIONS IN THE EAST.—Among the proceedings of the Society for promoting Christian Knowledge, at their Monthly meeting in December last, we find the following reference to the Rev. Mr. Southgate.

The Secretary stated, that a communication had been made by the Bishop of Gibraltar, respecting a translation of portions of *Nelson's Festivals and Fasts* into modern Armenian, which is in course of preparation under the Rev. Horatio Southgate, of Constantinople. This communication was addressed to the Foreign Translation Committee, who entirely concurred in the expediency of adopting the measure proposed; but as the funds of that Committee are applicable solely to the purpose of procuring and circulating foreign versions of the Holy Scriptures and the Liturgy, the recommendation of this object was made to the Board by the Standing Committee.

Letters from Mr. Southgate were laid before the Meeting. The following are extracts:

"MAY 25, 1843.—I am anxious to bring out Nelson, and to bring it out soon. I have succeeded in finding a most complete translator, and shall set him to work on the *Preliminary Instructions on festivals*; and, if your Committee authorize it, will go through with the festivals, relating to the Saviour. The Instructions I shall print at once, as the Bishop of Gibraltar undertook to bear the expense, if your Committee did not authorize it.

"The translator, after examining Nelson, said that it would undoubtedly be received with delight by his Church; that it would have an excellent effect in showing that the English Church is not, as is commonly supposed, destitute of ordinances, reviled by all eastern Christians ancient and venerable. My own chief desire, however, in introducing it, is for the sake of its practical and religious usefulness, as bearing most effectually upon the abuses into which festivals and fasts, and almost everything sacred, has fallen among the Armenians, and yet conveying such instruction as every Eastern Christian will at once admit to be the true end of such institutions, raising their conception of the object and uses of Christian festivals, and giving, by the blessing of God, to the means which they already have, a sanctifying and saving influence. I am exceedingly anxious to undertake this work. It is our first essay, and must be done in faith, but doubt not that the result will equal our best hopes."

"AUG. 14, 1842.—We have translated the *Preliminary Instructions for Festivals*, in Nelson, and the parts on the Lord's-day, Christmas, and the Circumcision. A letter from the Bishop of Gibraltar encourages me to proceed, which I must do, in order to retain the translator."

A grant of 50*l.* was recommended by the Standing Committee for this object.

The Rev. R. MONRO asked whether notice ought not to have been given of this proposal?

ROCHFORT CLARKE, Esq., asked whether this was not one of the works to which the five Essex clergymen had sent in written objections, pointing out particular passages as unsound.

The Secretary stated, that this was one of the works which had been so objected to.

Mr. CLARKE said, he believed the work contained objectionable passages, and should vote against it; but knowing that the large number of members present had come for a particular object, he would not detain them further than to express his regret that the Standing Committee should have proposed to divert the attention of the Tract Committee from the exclusive work of translating the Bible, the Liturgy, and the Homilies, and to add his opinion that the Society might spend 50*l.* in a much better manner than translating Nelson's work.

On a show of hands, the CHAIRMAN stated that the grant was carried.

MARRIED.

On Thursday evening last, the 25th ultimo, by the Rev. Joseph Trapnell, Rector of Trinity Church, Upper Marlboro', the Rev. JOSHUA MORSELL, Rector of St. James Parish, Anne Arundel county, Md., to JANE G., daughter of the late Rev. Wm. F. Chesley, former Rector of St. James'.

Obituary.

For the Episcopal Recorder.

There is something truly mysterious in the operations of Divine grace. When the heart of one who had long been following the bent of his corrupt inclinations, is brought under its power, and renewed by its influence, it may well cause the expression of astonishment. Nor is it less wonderful to see at times the infant heart powerfully impressed with the force of Divine truth, and yield itself in its youthful fervour, and as by a spontaneous impulse, to the service and glory of God. In such instances of the sovereignty and freeness of God's grace, it may be seen that "He chooses the weak things of this world to confound the things which are mighty," and to prove to us that our salvation is of the Lord. The clear views of the plan of salvation through Christ our Redeemer, which little children sometimes manifest, make it evident that the Holy Spirit very early strives with the heart, and enlightens, in connexion with the teaching of the word by human agency. A most striking instance of the truth of this fact was witnessed lately in the person of NELLY HANSBROUGH, the daughter of Mr. John C. Hansbrough, who died on the 16th of November last, at Salubria, her father's residence in Culpeper County, Virginia, aged six years.

Nelly was endowed by nature with an uncommonly brilliant genius, a most affectionate heart, and a disposition which yielded most submissively to parental government. She possessed too a peculiar gentleness of manners, added to these qualities of mind and heart, which gained for her the admiration and love of all who knew her. She was a sweet child by nature; but she became like an angel when under the hallowed influence of Divine grace. A few months before her last sickness, she was sent to a Sabbath-school, which had lately been opened in the neighbourhood. There, receiving instruction with a most teachable spirit and with enthusiastic delight, were made her first religious impressions. These did not pass away "as the early dew;" they were deep and lasting. The story of a Saviour's love for sinners—a love stronger than death, which led Him to give His life for their ransom, and to open for them a way to a blissful immortality, made an impression upon her tender heart which was not effaced. She became thoughtful and serious. Several weeks before she was taken sick, she one day asked a pious old servant of the family to teach her how to pray, and told her that she wanted to be converted, and baptized, and to go to heaven.

But it was not until her last sickness that her youthful piety shone forth in its brightest lustre. When she was first taken, she seemed much disposed to sleep, yet in her waking intervals she appeared, though with her eyes closed, to be almost constantly engaged in prayer. This was at first thought to be the effect of fever or delirium. But she soon after commenced in a whisper, (for she could not speak above a whisper at any time during her sickness,) "poor sinner," "poor sinner!" "Jesus," "Jesus!" And these words she repeated more than a hundred times from the period when she was first taken up to the night before her death. From that time she seemed to be greatly inspired with devotional feelings, and labored up with the love of her Saviour. At intervals the emotions of her heart would find utterance in words, some of which, as they softly fell from her lips, were treasured up as a precious legacy in the memory of her fond parents. She sweetly said, "I love my Saviour, for He first loved me." "Jesus, the friend of sinners, have mercy on me." Her faith in the Son of God, seemed to be grounded and settled as in a matured Christian, as was strikingly manifest in her answers to several questions which were put to her at this time. All her hopes of salvation and happiness were centered in Him; and her ardent wish was to depart and be with Christ. While her father, who watched over his interesting child with intense solicitude, was absent for a moment from her bed-side, she requested the physician in attendance and a lady standing by, to get some water and sprinkle in her face. The Doctor not knowing what she meant, immediately called her father and told him her request. The thought struck *him* at once that she wished to be baptized before her departure. Accordingly he asked her if that was what she meant. She said "Yes." He then sprinkled her face with water, merely to gratify her, not intending it as a baptism; after which, she seemed much more composed than she had ever been before. She now appeared to be inclined to sleep, but before closing her eyes, she repeated in a low, gentle whisper,

"And now I lay me down to sleep,
I pray the Lord my soul to keep.
If I should die before I wake,
I pray the Lord my soul to take."

But sleep was now a stranger to her; she was no more to sleep until she slept the sleep of death. Her soul, now ready to burst away from its clay tenement, seemed to gather strength for its upward flight. She asked for her "poor mother," and desired that she would repeat a hymn for her. Her her mother, almost overwhelmed with distress and anxiety was unable to recall one at the moment. She then, at the instance of her father, began one herself, whispering,

"With humble heart and tongue
My God, to thee I pray."

Afterward she seemed to be much engaged in prayer, and said, "Lord, remember me!" and shortly before she breathed her last, with her departing strength she raised her little hands and said with energy, as if in sight of the heavenly world, "O who will come and go with me?" In a few moments after, her pure spirit left its earthly abode, and winged its flight for the realm of unending life and glory. She did not cease to speak until the power of articulation was gone; and the last words which died upon her lips were "Jesus," "Jesus!"

Blessed child, how happy was thy exit from this world of sorrow! Too early had saddened thy brow and sin corroded thy heart, thou wast made the child of God by adoption and grace, and translated into a better world. Yes, the sweet flower was nipped in its expanding loveliness, but it has been transplanted to bloom forever in a more congenial clime.

In this instance of early ripeness for heaven, how strikingly is the truth of our Saviour's declaration touching little children illustrated, "Of such is the kingdom of God." And hence parents may see the greatness of the privilege of bringing their little ones very early to Jesus, dedicating them to God in His appointed ordinance, and the importance of training them up in the nurture and admonition of the Lord. The teacher of the Sunday-school too may, from this beautiful instance of early piety be encouraged to hope while sowing the seed of Divine truth in the young heart, "That his labour shall not be in vain in the Lord."

But death is not satisfied with a single victim. His arrow at this time sped its way to another heart under the same roof. While this sweet little girl was lying sick, her little brother ALBERT, aged about three years, a most interesting child, and a general favorite, by reason of his good temper, fine sense, and affectionate deposition, was also taken, and died the day after his sister. He too, at this early age, seemed to be much under the influence of religious feelings. His fondness for going to Church and singing hymns, not to speak of ought beside, witnessed the budding piety of his heart. These little children were indeed "lovely and pleasant in their lives, and in death they were not divided." E.

Died, on Saturday, the 27th ult, in the 22d year of her age, CATHERINE ANNE, daughter of Alderman Charles B. Rees, of this city.

A young lady of great worth, and a bright example of Christian character. She became a communicant of the Episcopal Church in the year 1842, and it was impossible to know her without perceiving that the profession she had made at that period was always uppermost in her thoughts. She brought forth the peaceable fruits of righteousness, showing herself thereby to be a tree of the Lord's planting, "born not of blood, nor of the will of the flesh, nor of the will of man, but of God."

The sweetness of her disposition, the suavity of her manners, and her persevering yet quiet attention to every duty, acquired for her the attachment and admiration of many friends, while her affectionate, dutiful, and pious conduct has rendered her death an unspeakable loss to her afflicted family. The disease to which she fell a victim gradually undermined her strength until it incapacitated her for any exertion, and confined her to a bed of pain and languishing. But as her physical energies failed her spiritual ones were invigorated. She lost no opportunity of recommending Jesus to all around; and before her death, she summoned her relatives separately to her bed-side, and entreated each of them to seek salvation. Her own hope was bright, her faith strong, and her assurance unshaken. "I am going home," she said, and when asked if this were not her home, replied, "Oh no, I have a better home than this. "My light affliction which is but for a moment," said she, "worketh out for me a far more exceeding and eternal weight of glory." And when her minister reminded her of the great things which are spoken of, "the rest that remaineth for the people of God," she exclaimed with holy animation, "Oh, that will be glorious." Thus she lived, and thus she died. Surely the King of Terrors is disarmed of his sting by the Christian, and Death itself is an advantage to the true believer. May the example of such as die in the Lord be blessed to the souls of those who survive, that so "their death may be that of the righteous, and their last end like his."

Ecclesiastical Calendar.

SEXAGESIMA SUNDAY.—Feb. 11

Proper Lessons for Morning Service, Jer. xxix. Luke xi. v. 19. Evening, Jer. xxxii. Eph. ii.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION IN PHILADELPHIA.

Emmanuel.	Sunday.	March 3.	Morning
Nativity.	do.	do.	Evening
All Saints'.	Sunday.	March 10.	Morning
St. Thomas	do	do.	Afternoon
Advent,	do	do.	Evening
St James'.	Sunday.	March 17.	Morning
St Paul's.	do	do	Evening
St Stephen's.	Sunday.	March 24.	Morning
St Peter's.	do	do.	Afternoon
Epiphany.	Sunday.	March 31.	Morning
St Philip's.	do	do.	Afternoon
St John's.	Wednesday.	April 3.	Evening
Christ Church.	Good Friday.	April 5.	Morning
Grace.	do	do	Evening
Trinity	Easter day.	April 7.	Morning
Ascension.	do.	do.	Evening
St. Luke's.	Sunday.	April 14.	Morning
Evangelists'.	do	do.	Evening
St. Andrew's.	Sunday.	May 12.	Morning
St Matthew's.	do	do	Afternoon

BISHOP ONDERDONK'S APPOINTMENTS IN PENNSYLVANIA.

Norristown.	Sunday	Feb. 18.	Morning
Upper Merion.	do.	do.	Afternoon
Norristown.	do	do	Evening
Lancaster.	Sunday.	Feb 25.	
York.		do 27	
Petersburgh.		do 28.	Evening
Christ Church.		do 29.	Morning
Petersburgh.		do. do.	Evening.
Carlisle.		March 1.	Afternoon
Perkiomen.	Tuesday.	March 26.	Morning
Reading	Thursday.	March 28th.	

☞ ST. ANDREW'S CHURCH.—On Sunday next, the fifth of the eight annual Collections will be made in this Church, morning and afternoon, for the various objects of Christian benevolence connected with the parish.

☞ GRACE CHURCH.—Service on Sunday evening next, at half past 7 o'clock.

☞ ST. JOHN'S CHURCH, N. L.—The Rev. DR. CLAY will preach at ST. JOHN'S CHURCH, N. L., on Sunday evening next. Divine service will begin at 7 o'clock.

Feb. 9, 1844.

☞ ASSOCIATION AT ST. PAUL'S.—The services of a Clerical Association will be held in this Church, commencing on Tuesday next, the 13th inst., and continuing till Friday evening.

The services to the afternoon will be held in the Lecture room, commencing at half past 3 o'clock; and in the evening, in the Church, at half past 7 o'clock. There will be a meeting for prayer in the Lecture room, one hour before the evening service.

The Clergy of the city and surrounding country are affectionately invited to attend.

ACKNOWLEDGMENTS.

The Treasurer of the "BISHOP WHITE PARISH LIBRARY ASSOCIATION" gratefully acknowledges the receipt of the following donation, "From a female member of *Christ Church*," who takes a deep interest in the intellectual culture, spiritual and temporal comforts, of our neglected Missionaries—$50.

The minister of "ALL SAINTS" gratefully acknowledges a present of *ten dollars and fifty cents*, received during the last week, from some kind ladies belonging to his congregation.

PHILADELPHIA CITY MISSION.

I have received, and placed in my *Poor's Purse* account, $5 from a Lady, a member of St. Peter's Church; $20 from S. G. F.; $5 from Sympathy; $5 from R. E., and $10 from M. H.

I have also received, and placed in the *Agent's* account, $3 by Mrs. S. S. from Miss M. G.; $1 from Mr. M., and $25 from St. Paul's Church, by the Rector, Rev. Richard Newton.

THOS. G. ALLEN, *Gen. Agent.*

FAIR IN AID OF TRINITY CHURCH,

Centreville, Bucks county.

This infant Church has been struggling into existence and making slow but sure progress with very little foreign aid, although few have needed it more. The Ladies of the congregation now purpose making an effort in its behalf by means of a Fair, on the 22d of February. A number of Ladies are actively engaged in making articles to aid the undertaking, and it is hoped others may be stimulated to render their assistance. Any donations in money or articles, may be sent to the office of Mr. Stavely, No. 12 Pine street. ☞ *In order that the articles for the Fair may reach their place of destination in time, they must be sent to Mr. Stavely's office previous to Saturday the 17th of February.*

C. WILTBERGER, JR., *Rector.*

Jan. 27—4t.

NOW READY,

The NEW QUARTERLY REVIEW OF THE AMERICAN PROTESTANT ASSOCIATION. Edited by Rev. Rufus W. Griswold. Price one dollar a year, always in advance. Subscribers to this Review can obtain it by calling on the publisher, H. HOOKER, 178 Chestnut street, opposite the Masonic Hall. The present number contains articles from Bickersteth, Hugh M'Neil, Thomas Hartwell Horne, Colton, and others of very superior merit. Considering the great cheapness of the Review, the excellent style in which it appears, and the vital interest of the subjects discussed, it ought to be a favourite with the public.

Feb. 10.

HOPKINS ON THE REFORMATION.

WILL BE READY on Monday next, the 12th inst., THE CAUSES, PRINCIPLES AND RESULTS OF THE BRITISH REFORMATION. A Course of Lectures delivered A. D. 1840, in St. Paul's Church, Burlington, Vt., *and intended to have been repeated*, by REQUEST, in several churches of Philadelphia, A. D. 1844. By the Right Rev. John Henry Hopkins, D. D., Bishop of the Protestant Episcopal Church in the Diocese of Vermont.

JAMES M. CAMPBELL & CO.

Feb. 10. 98 Chestnut st., up stairs.

GRAND AND IMPOSING EXHIBITION OF STATUARY.

Representing the Trial of our SAVIOUR before Pontius Pilate.

In a Group of 23 Figures, the size of life, splendidly dressed in appropriate costume, NOW OPEN at the Philadelphia Bank Building, corner of Fourth and Chestnut Streets.

This scene illustrates the appearance of the ROMAN COURT, under Pontius Pilate, and the JEWISH COURT, under Caiaphas, the High Priest—and the Grouping, Costume, and Decorations of the figures, are all in strict accordance with ancient history.

This piece of Statuary is universally considered a *Most Magnificent Work of Art!* A beautiful and interesting Spectacle, and an impressive and valuable commentary on the passage of Holy Writ, to which it particularly refers.

Admission 12½ cents. *Sabbath Schools* admitted at low rates. Open from 9 A. M. to 10 P. M.

Feb. 10.—1m.

YOUTH'S PENNY GAZETTE, 1844

NOTICE TO SUBSCRIBERS.

Our friends who wish the Penny Gazette from the commencement of the 2nd volume, (January) should make *early application*, as the large editions published, are nearly exhausted.

Last year thousands were disappointed in not being able to procure the first numbers to complete their volumes. Orders from schools should be forwarded without delay, to insure complete volumes of this very popular periodical. We hope the price is understood to be 12½ cents, or less than half a cent a paper, when forty copies or upwards are taken.

Published by AMERICAN S. S. UNION,

Feb. 10. 146 Chestnut street, Philadelphia

BOOK OF HOMILIES—NEW EDITION.

EDWARD C. BIDDLE, No. 6 South Fifth st., has in press and will shortly publish,—

"Sermons or Homilies appointed to be read in Churches in the time of Queen Elizabeth, with the Constitutions and Canons Ecclesiastical set forth in the year 1603," to which are added the Articles of Religion, Constitution and Canons of the Protestant Episcopal Church in the United States of America.

In the above work, the Homilies, with notes, &c., will be reprinted from the last English edition, page for page, and in the same neat type with it. Much additional matter of especial interest to members of the Protestant Episcopal Church in this country, will be added; while the price will be little more than one half that it at present charged for the English edition of the Book of Homilies.

The publisher has received the following approving notice of his undertaking from the Bishop of the Protestant Episcopal Church in the Diocese of Ohio:

GAMBIER, Jan. 18th, 1844.

Dear Sir—It is well and reasonable that a new edition of the Homilies should be published in this country. They certainly contain, as our 35th Article says, "a godly and wholesome doctrine, and necessary for these times." I think there could hardly be times in which that wholesome doctrine would be more required than it is at present. As familiar and standard expositions of the doctrines of our Church, and as the Church's stern testimony against the corruptions of Romanism, they are invaluable. Certainly, every family in the Prot. Episcopal Church of this country, should have a copy of the Homilies. But I believe the edition published, many years ago by the Homily and Prayer Book Society of Maryland, is the only American edition; and that has been long out of print. Wishing your edition adequate patronage, I am,

Dear Sir, your obedt. servant,

CHARLES P. MCILVAINE.

EDW. C. BIDDLE, Esq., *Philadelphia.*

Feb. 3—2t

MONEY RECEIVED FOR RECORDER.

Miss Maria Dick, Salem, N. J.	-	$2 50
Samuel Jones, Rockville, Pa.	-	5 00
Mrs. Ann Abel, Leonardtown, Md. (to Sept. 1843.)	-	5 00
Rev. Dr. Coit, New Rochelle, N. Y. (to April 1846.)	-	5 00
Mrs. Ann L. Center, West River, Md.	-	2 50
Mobile, Ala.—W. C. Labuzan, M. J. Conley, Emanuel Jones, T. H. Wier, Daniel M'Neil, Thomas Lesesne, Edward Hall, George Cleveland, each $2.50,	-	20 00
Mrs. Mary D. Cox, Lexington, Ga.	-	2 00
Robert Brawner, Partnership, Md.	-	5 00
Miss Henrietta Hunter, Norfolk, Va.	-	2 50
George S. Carraway, Theological Seminary, Va.	-	2 50
D. K. Marchand, Greensburg, Pa.	-	2 50
Isaac C. Lee, Madison, In.	-	5 00
Miss Elizabeth N. Cox, Centreville, Md.	-	8 00
Mrs. S. F. Rose, Spottsylvania, Va.	-	2 50
William Pollock, Fredericksburg, Va.	-	2 50
John Gray, do.		5 00
Charles H. Lewis, Huntington, In.	-	12 00
		$89 50

Poetry.

RUTH'S CHOICE.

"Entreat me not. Let Orpah go,
If Moab still has charms for her:
No more my native land I know,
Or love the paths which cause to err.
A hand she does not—cannot see,
Still waves me on to follow thee.

"Entreat me not. What'er the road
Thou choosest, there I too shall tread;
And wheresoe'er thou mak'st abode,
There also shall I rest my head.
For thee I henceforth all resign,
Thy people and thy God are mine.

"Entreat me not. When life shall fail,
And thou, my mother, com'st to die,
With thee I'll face the shadow'd vale,
And, where thou'rt buried, I shall lie.
My leading stars—thy God and thou,
Not even death shall part us now!"

Daughter of Moab, nobly done!
On, onward to the promis'd land;
There shines of righteousness the sun;
There dwell of saints the chosen band;
On milk and honey shalt thou fare,
And Israel's God adopt thee there.

No more the widow's moan shall rend
Thy bosom, wailing for the dead;
New joys shall on thy steps attend,
New virgins deck thy bridal bed;
A num'rous offspring round thee bloom,
And monarchs issue from thy womb.

More favour'd still, the promis'd seed
Thy life-blood in his veins shall feel;
He, who for sinful man shall bleed,
And Satan crush beneath his heel.
Such honour on thy name shall rest,
And unborn millions call thee blest!

HUIE.

SERIOUS THINKING.

Human life has dread responsibilities, when viewed in relation to the life which is to come. Amid the bustle and the tumult of life, we are too apt to forget that there is a part within us which shall never die—an immortal spirit, which must be eternally happy in the presence and enjoyment of God, or eternally miserable under the weight of his righteous displeasure. To every man is committed the solemn trust of seeking to have this immortal being prepared for its appearance before God. But with a moment's serious reflection it cannot but strike us as a matter of astonishment, that the bulk of mankind seem so little alive to their high destinies as moral and immortal beings. Engrossed by the cares, anxieties, and business of life, or occupied by its frivolities and follies, year after year passes over them, and life hastens to its close, while their eager and undivided attention is devoted to pursuits which they are soon to quit for ever. Thus old age, perhaps, creeps on, and the mind, so long unaccustomed to serious thought, continues to be occupied to the last with the concerns of the passing hour; or fatal disease, it may be, arrests the man in the midst of all the vigour and activity of life; and the truth bursts upon him in a moment, that he is hurrying into an eternal world, while he has made no preparation for the wondrous change, and scarcely devoted one serious thought to the endless future.

What question of more intense interest can there be than, What is the cause of this strange conduct? It is to be ascribed to the want of *calm* and *serious thought.* Amid the occupations and the tumult of life, men do not seriously question themselves as to what they are, and what they are doing, and whither they are going, and what preparation they are making for the life which is to come. There is nothing which makes so great a difference between one man and another, as the practice of calm and serious thinking. Reader, you have this power of serious thought. Do you exercise it to good purpose? You can direct your thoughts to any subject you please; you can confine them to present objects or occurrences, or send them back to events long gone by. You can direct them to persons you meet every day, or to those who are separated from you by thousands of miles. You can call up the past, you can anticipate the future.

If you can thus think of any subject you please, why can you not think of God—of his power, his wisdom, his holiness, his justice, and of his holy law? Why can you not think of and realize the period when you shall lie down in the grave, and that tremendous moment when all that are in their graves shall hear the voice of the Son of God, and they that hear shall live, and arise to the solemn judgment?

If we refuse or neglect to think calmly and seriously on such truths as these, the guilt, with all its fearful consequences, is entirely our own. Retire, then, often from the tumults of the world and ask yourself the questions, What are my leading objects in this life, which is hastening to a close, and what provision am I making for that life which is never to end? Are my thoughts directed to God and to the solemn account which I am soon to render to him? Do I regulate my conduct by a sense of his presence and by the authority of his will? Am I discharging the various duties of my station in a manner which will bear the dread investigation of that day, when I must give an account of myself to God? Am I a parent, have I entrusted to me the sacred charge of beings who, like myself, are destined to an eternal existence; what attention am I devoting to the solemn responsibility of training them for immortality? Let me review my whole course of life; my whole habits of thinking, and the objects and pursuits which chiefly occupy my thoughts and engage my active exertions, and say, am I living for time, or am I living for eternity?

THE SCRUTINY.

The Rev. John Angell James, of England says:—I knew a gentleman whose history furnished a striking proof and illustration of the power of parental influence. His father was a professor of eminent piety. The son, when a youth, was worldly, though not vicious; he disliked the restraints of religion, which were imposed upon him under the parental roof, and wished to be free from the obligations of piety altogether. His easiest way was to persuade himself that religion was but a name, and that all who made a profession of it, were hypocrites. He was determined to test the subject by the conduct of his father. He knew him to be esteemed a saint above most saints: he resolved, therefore to watch him most closely, with the resolution, that if by reason of any inconsistency, he saw ground to doubt his sincerity, he should conclude that religion was all gross delusion, for if his father was a hypocrite, all others must be so. He began the scrutiny almost with a wish to find some evidence on his own side, but after a microscopic examination, nothing could he find in the smallest degree at variance with the good man's profession. The result was, that it had a favourable influence upon his own mind, and led to a decision in favour of true godliness, and he became an eminent Christian.

He was a magistrate, a man of unusual power of mind; a public blessing to the large town in which lived; and equally distinguished for the extent of his knowledge, and his talents as a public speaker. *Here was the influence of professors at home.*

Let parents consider this and weigh it well. It is a momentous subject. They are ever doing something to prepossess their children in favour of religion, or to prejudice them against it; doing something to draw them into the church, or to drive them into the world; lending a helping hand to lead them to heaven, or to guide them to hell. What tone of expostulation is deep enough or tender enough, to address to those who are inconsistent, on such a subject as this? What note of alarm is loud enough, or startling enough to sound in their ears? Where, oh! where shall be found arrows sharp or barbed enough to pierce their hearts? Is it not sufficient that your influence is ruining the souls of those that have no connection with you, but you must also employ it to send your *children* to perdition! Oh! tremble at the interview you must have with them at the day of judgment, and the intercourse you must hold with them for ever in the bottomless pit!

CHRISTIAN PATIENCE.

True and Christian patience is not vain-glorious, is not void of faith, is associate with humility, is powdered and salted with obedience to all God's commandments, is garnished with hope of the life to come, with modesty, with soberness, with gravity, with wisdom, with love, not only of our friends and lovers, but also of our slanderers, of our back-biters, of our mockers and scorners, of our oppressors and robbers and most cruel enemies. Who was a more cruel enemy than king Saul was to David?—Saul sought his death continually, chased and pursued him from post to pillar, from place to place; yet behold with what patience David forbare him! In his lifetime he obeyed him, did him honourable and manly service in his wars, spared and delivered him from death divers times, when he might have slain him and have been king after him; and after his death, then being in possession of the kingdom, he destroyed not his enemies' blood, neither sought vengeance, but then chiefly declared how much he loved his enemies whilst he lived. Saul had but one son alive, named Mephibosheth, and he was lame. David took him home to his palace, endued him with great lands, honoured him so for his father's sake that he never neither dined nor supped without Mephibosheth, delighted much in his company, nor thought his kindly table to be dishonested by the presence of a lame man; and therefore God favoured and prospered him. Such love and patience must be in us. We may not inflame and revile, curse and threaten; we must love and embrace our oppressors; and not only them, but also their children, as David did Mephibosheth, and Christ Judas. Say not now, "He is my utter enemy, he is too cruel and fierce upon me, he will never amend." Though he be grievous and sore to thee, yet he is not so fierce, so cruel, so despiteful, as Saul was to David, neither as the Jews were to thy Saviour, Jesus of Nazareth. Hath he robbed thee of thy right, and taken thy lands from thee, or withholdeth thy father's legacies? but he hath not taken away thy life, as Saul would have done to David, and as the Jews did to Christ. And though he sought thy death once, percase, yet he sought it not oftentimes, as Saul did.—*Roger Hutchinson.*

A GOOD MINISTER.

We were sometime ago visited by a friend from a distant Church which was vacant, and desirous of obtaining the services of a minister. After some conversation concerning the state of the congregation, we named to him a worthy young brother, who, we thought would be useful in that parish. "Is he a smart man?" immediately asked our friend. We replied that his abilities were respectable, although he could not be called a splendid orator; but that he was a very good man and adapted to be eminently useful as a preacher in the pulpit and as a pastor among his people. Our friend affords only one instance out of many in which superior talents and splendid oratorical powers are sought for in a minister of the Gospel, in a preference to genuine goodness and real worth. Extraordinary attainments and captivating eloquence are certainly not to be despised, for when combined with humble piety, they enable their possessor to wield the sword of the Spirit with powerful effect; but we think that these are by no means the most important requisites in a Christian pastor. If his literary and Theological attainments are such as command respect, and his public discourses indicate good sense, and are instructive and useful, and at the same time he possesses sound piety and love for the souls of men, and is exemplary in word and deed, he should be prized as a most valuable minister. We have heard persons use language, somewhat like the following: "It is true that our minister is sometimes rather hasty in temper, and unguarded in his expressions, and frequently when strangers witness his jovialities, they can scarcely be persuaded that he is a minister, but then he is such a splendid orator, that every body admires him." Much rather would we have heard them say, "Our minister, it is true, is not as eloquent a speaker as some others, but then he is such a good man, we all respect and love him."

NEOLOGY OR RATIONALISM.

This system of theology so prevalent among the scholars in Germany, and so popular with Unitarians here, is a species of infidelity little more refined, but really more dishonest, than than that of Hume, Shaftsbury or Paine. While the latter frankly rejects the Bible, the former receives, but so mutilates and abuses it, as to destroy its authority, if not its identity. A principle of interpretation is adopted which enables the reader of the Bible to make its language mean what he desires, and reject as uninspired and unauthoritative, what will not bend to his inclination. The two principal schemes of interpretation are the Historical, invented by Semler, and the Moral, proposed by Kant.

The interpreter according to the Historical sense, assumes, as a historical fact, that the Jews at the time of our Lord and his apostles, had many prejudices and errors; and that the instructions which were addressed to them were purposely accommodated to their ignorance and preconceived notions. Therefore, say the Neologists, the language of the New Testament is to be explained, not according to the established usage of words, but according to our better knowledge of things:—not according to what was actually said, but according to what we *think* would have been said, if teacher and learners had been little better informed.

The Moral Interpretation of Kant admits that it is yet necessary—how long it will continue to be, depends on the progress of society—that the people should have a written standard, reputed to be divine, for their direction in faith and duty. Such a standard the Bible is, and it is expedient to avail ourselves of it, for religious instruction. But many parts of it, if explained according to the strict sense of the words in their natural meaning, contain nothing coincident with the moral dictates of our reason. Therefore, these parts should receive a *particular* interpretation; that is, they should be explained throughout in a sense which shall coincide with the general practical dictates of a religion of pure reason.

True, Kant admits this mode of interpretation may often appear, even to the Rationalist himself, to be forced and unnatural, as it regards the mere text—it may also be really so. But little, if the text can possibly be made to bear the interpretation desired to be put upon it, it must be preferred to such a literal one, as either contains in itself nothing favourable to reason, or even operates against it. A precious religion it must be that is founded upon such perversions, and sustained by making the Scriptures read one thing, and mean another!

SHORT METHOD WITH ARIANS.

Dr. Clarke, the Arian, met with a powerful opponent in Dr. Hawarden, a Romish priest. By desire of Queen Caroline, the consort of George I., a conference was held by them in the presence of her Majesty, the celebrated Dr. Courayer, and others. When they met, Dr. Clarke, at some length, in very guarded terms, and with apparent perspicuity, explained his system. After he had finished, a pause of some length ensued. Dr. Hawarden then said "that he had listened with the greatest attention to what had been advanced by Dr. Clarke: that he believed he apprehended rightly the whole of his system; and that the only reply he should make to it was asking a single question; that if the question should be thought to contain any ambiguity, he wished it to be cleared of the ambiguity before any answer to it was given; but desired that when the answer was given, it should be expressed by the affirmative or negative monosyllable." To this proposition Dr. Clarke assented. "Then," said Dr. Hawarden, "I ask, can God the Father annihilate the Son and the Holy Ghost? Answer me, yes or no." Dr. Clarke continued for some time in deep thought, and then said, "It was a question which he had never considered." This certainly was a searching question; and the reader will readily perceive its bearings. If Dr. Clarke answered, yes, he admitted the Son and the Holy Ghost to be mere creatures: if he answered, no, he admitted them to be, what they really are, absolutely God.

A FORTUNE SPENT UPON A BOOK.

The Democratic Review says that the most costly undertaking ever attempted by a single individual, of a literary character, which unquestionably the world has yet seen, is the magnificent work on the aborigines of Mexico, by the late Lord Kingsborough. This stupendous work is said to have been produced at the enormous cost to the author of £30,000 or $150,000. It is comprised in seven immense folio volumes, embellished by about one thousand superb illustrations, colored so exquisitely as to represent the originals with the most faithful exactness. These volumes are of such extraordinary dimensions as to be almost importable. This unprecedented instance of munificence in the patronage of literature, is rendered the more astonishing from the lamentable fact of its having proved the ultimate ruin of the projector.—Not only did this enthusiastic nobleman undertake to defray the entire expense attending the publication, in every item of which, as might have been expected, he had to meet the most exorbitant charges, but he actually determined on having but a very limited number of copies printed, we believe only fifty, after which the lithographic drawing, from which the plates were taken, were erased. The copies were printed for gratuitous presentation to the several Royal and Public Libraries in Europe.—It is painful to add that this noble patron of the literature and the arts, actually died in debt, a few years since, a sad instance of self-immolation to his munificence, in a prison in Dublin. A copy of this gorgeous work is in the Philadelphia Library.

BEAUTY OF ENGLISH LITERATURE.

I have always regarded it as a matter of gratitude that I was born and educated under the influence of English literature. Books are destined to have a powerful influence over men; they are the weapons which achieve the permanent victories that alter the face of our globe; and on the whole, English literature is the purest, and most impregnated with the spirit of the Gospel, of any which has existed. In Germany the human mind wanders in vagaries. In France they are economists and sensualists. Italy has her pastorals and Spain has her ballads; but England has poured on us the treasures of some of the greatest genius, combined with the purest hearts, that ever wrote. It is a privilege to say that the language of Milton is your Mother-tongue; that the songs of Watt were sung over your cradle; and that your religious sentiments were formed by such writers as Hooker, and Owen, and Baxter, and Edwards, and Butler, who often combine the warmest piety with the most rigid demonstration, and sometimes with the most persuasive eloquence. These are stars whose lustre I never look to see surpassed; and I repeat it, it is the richest blessing to be born under the beneficent influence of these constellations of our northern sky. [*Withington.*

Early in September, the Rev. J. Oldknow, accompanied by another clergyman, an Undergraduate of Cambridge, and his own family, went to visit the Popish College at Oscott: the whole party were conducted to a large reception-room, and, on Dr. Wiseman entering the room, Mr. Oldknow immediately advanced, and *threw himself upon his knees before the bishop,* who placed his hand on this apostate's head, and pronounced the benediction. At a subsequent period he was seen to dip his fingers in holy (?) water, and then make the sign of the cross on his face! Now, Sir, I feel that, being made cognisant of this fact, I have discharged my duty to the Church in making it known, especially at a time when, under the garb of a peace-promoter in that Church, many, not seeing the under-working of these disturbers of the peace, are likely to be deceived by such discourses as the one delivered by the Rev. Gentleman on the 5th of November. I shall merely add, that I have for some time refrained from making this incident public, with a hope that the Rev. Gentleman would have had the honesty, after going so far, not merely to lean, but go over to Rome. Leaving this painful matter in your hands, assured that it will be applied to good effect,

I remain, Sir, your faithful servant.

London, December 14th, 1843.

Children's Friend.

ALL ALONE.

Here is a boy eating his supper. I don't know why he sits at the table all alone. My little boy said he thought he must be keeping *batchelor's hall.* I asked him why he thought so; and he said, "One day the rest of the family all went away, and left me to keep house alone. Mother said it would be *keeping batchelor's hall.* And so it was; for, like a batchelor, I was all alone. After reading awhile, I went and ate my dinner. But, it was no pleasure to sit down to the table all alone. Then I went out and played awhile; but it was dull music to play alone. So I stood and watched for the carriage to come, that was to bring the family home. I wouldn't be a batchelor, to keep house all alone." And I think he was right. Man was not made to live alone. He was not made to be *selfish.* It must be a very little soul that can enjoy himself to live all alone. We take much more satisfaction, when we have any thing that is good, to share it with others, than we do to have it all to ourselves. I think the boy looks downcast. He seems almost afraid of the sound of his knife and fork. And yet, there seems to be nothing but company wanting to make him happy. There is a fine blazing fire in the grate, and there seems to be plenty on the table.

It is well, indeed, to be alone sometimes. It is good for study and reflection. It is good for devotion. But it is never pleasant to eat alone. Eating is social; and we want to enjoy company when we take our food. Therefore, if boys or girls go away alone to eat any thing nice, so as not to be obliged to give any of it away, it is because they know not how to enjoy themselves. There are none so poor and miserable, as those that are selfish and stingy. Let them have ever so much, they cannot enjoy it. The Bible says, "It is more blessed to give than to receive." And so you will find it. The generous person, who prudently gives away what he has, will always have enough, and always enjoy what he has.

A HEATHEN FATHER.

In India, and China, and many parts of the heathen world, fathers do not love their little girls. Many thousand are killed every year while they are little infants, and those who are allowed to grow up are so unkindly treated, that they are often ready to wish that they too had been killed in infancy.

The wife of a Rajah, or native prince, in India, had five little girls, who were put to death as soon as they were born, by order of their cruel father. When the sixth was born, the mother began to long very much to have a daughter to love, and she managed to get a servant to take it away, without the Rajah knowing anything about it. He thought that the sixth had been put to death like the rest. The poor mother never dared to send for her little girl. She never saw her again, and died some time after.

Many of the little girls in India are very pretty; they have bright dark eyes, and sweet expressive countenances.—This little child grew up a very beautiful girl, and when she was eleven years old, some of her relatives ventured to bring her to her father. They thought that he would be struck with the sight of his sweet child, and that he would love her for the sake of her mother who had died. The little girl fell at his feet, and clasped his knees, and looked up in his face, and said, "My father!" What do you think that father did? "Took her in his arms and kissed her," perhaps some little girl will say. No! He seized her by the hair of her head, drew his sabre from his belt, and cut off her head at one blow.

Dear children, will you not pity and pray for the little girls in India?

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions since his report of the 24th, has received the following contributions:

From individuals of St. Ann's ch., Annapolis, Md., per Rev. Gordon Winslow, $30; St. Luke's ch., Rochester, N. Y., per David Hoyt, Esq., treasurer, $120; Trinity ch., Rutland, Vt., $6; donation of Capt. Spencer, U. S. N., $50; St. John's ch., Essex, Conn., Rev. Thomas S. Vail, rector, half, $15, Rev. A. Edwards, Centreville, Ohio, $1 50; Rev. W. Presbury, Springfield, Ohio, $4 56; Rev. J. S. Large, Maumee City, Ohio, $6; "Anna Humphrey's" Juvenile Society, St. James's ch., Derby, Conn., $7, Christ ch., Binghampton, N. Y., half, $13, Catechetical class of do. half, $2; from Rev. P. A. Proal, D. D., to be added to the Utica collection, $3; through C. C. Trowbridge, Esq., R. A. in Detroit, monthly collections in St. Paul's ch., Detroit, for January, $50; contents of a family mite box in same parish, $10; Christmas offerings of the teachers and scholars of the S. S. of the same, $20; Christmas offerings of St. Thomas's ch. Truago, Rev. Charles Fox, rector, $15—total, $95; Sunday offerings of Grace ch., Providence, per W. T. Grennell, Esq., half, $76 92; Christ ch., Louisville, Ky., Rev. T. C. Pitkin, rector, per B. O. Davis, Esq., half, $66 10; additional from the Church of the Ascension, N. Y., half, $2; Ladies' Benevolent Circle of All Saints' ch., Portsmouth, Ohio, $50; Christmas offering of S. S. Christ ch., East Haven, Conn., half, $1 12. Total, $549 20.

THOMAS N. STANFORD, Treasurer,
Jan. 31, 1844. 139 Broadway, New York.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee, since his report of the 25th inst., has received the following sums:

From Christ ch., Georgetown, D. C., monthly collection, half, $40; S. school Christmas offering of do. half, $5; St. Luke's ch., Rochester, per Rev. Dr. Whitehouse, $90; for Africa, $40—$130; St. John's ch., Essex, Ct., per Rev. T. H. Vail, half, $15, Catechetical class Christ ch., Binghampton, W. N. Y., half, $2; for Constantinople, $1; congregation of Christ ch., half, $13; Syrian Mission, $2; per Rev. J. J. Robertson, D. D., rector, $18; S. school Christmas offering, St. James's ch., Piqua, O., per Rev. R. S. Killin, rector, $5; from J. Mason, Campbell, subscription to the mission of Rev. Mr. Southgate, $25; S. school offerings, Grace ch., Providence, R. I., per W. T. Grennell, Esq., treasurer, half, $76 91; collection at Christ ch., Louisville, Ky. half, $66 10; addition to collection in Church of Ascension, N. Y. half, $2; do. foreign, special, $1—$3; S. school Christmas offering, Christ ch., East Haven, Ct., per Rev. Mr. White, rector, half, $1 12. Total, $385 22.

J. SMYTH ROGERS, Treasurer,
New York, Jan. 31, 1844. 57 Wall st.

GOTHIC ECCLESIASTICAL FURNITURE, designed and executed by J. HARE OTTON, Carver, 82 South Fifth st., Philad.
Candelabras, Gas-standards, Banner ornaments, Capitals, and other enrichments, carved in the various architectural styles, and Gilded or Bronzed. Patterns for Iron castings, gates, railings and standards, &c.
☞ See advertisement in McElroy's Directory.
Oct. 14—5m

THE BIBLE COMPANION.

A VALUABLE BOOK for Sabbath School Teachers &c. The Bible Companion, designed for the Assistance of Bible Classes, Families, and young students of the Scriptures. Third American from the last London edition. Revised and adapted to the present times by by Stephen H. Tyng D. D.
An Essay on the Composition and Delivery of a Sermon by J. F. Oserwald, of Switzerland. Devotional Exercises of the Heart by the deeply pious Mrs. Rowe. The Death of Abel, by Gossner. The Life of Col. Gardiner, by Philip Doddridge—also a general assortment of Religious and Miscellaneous Books at low prices. For sale by
JAMES K. SIMON,
Jan. 13. Fifth street above Spruce.

JUVENILE BOOKS.

EDWARD C. BIDDLE, No. 6 south Fifth st., has for sale a large assortment of standard and recent juvenile publications, amongst which are the following.—
By Jacob Abbot—The Rollo series, 13 vols.—the Lucy series, 4 vols—the Jonas series, 4 vols—Marco Paul's Travels, 2 vols—Hoaryhead—McDonner.
By Miss Sedgwick—Stories—Home—Live and Let Live—Love Token for Children—the Poor Rich Man and the Rich Poor Man.
By Miss Edgeworth—Rosamond—Frank—Harry and Lucy—Parents' Assistant.
By Robert Pollok—Helen of the Glen—Persecuted Family—Ralph Gemmel—the Massachusetts' School Library, 12 vols—the Aunt Kitty Series, 5 vols—Youth's Library for the Parlor 6 vols—Boys' and Girls' Annual—Boys' and Girls' Magazine, 2 vols—Youth's Historical Gift—the Young Islanders—Robinson Crusoe—Robinson Crusoe for the Young—Adventures of Hernandez Cortez—Adventures of Capt. John Smith—Wonders of Nature—Wonders of Art—Naturalist's Rambles—Boys' Country Book—Scenes in Nature—Youth's Sketch Book—Holiday Tales—Persevere and Succeed—Jessy Allan—Willy Rogers—Bingley's Stories about Instinct, and many others calculated to please and instruct little folks.
Dec. 30

FIVE DISCOURSES AGAINST POPERY.

BY Thomas Secker, LL. D., late Lord Archbishop of Canterbury. Second American edition. 1 vol. 18mo. Price 25 cts.
"Whoever wishes to see the errors and absurd pretensions of the Church of Rome exposed and refuted in a clear and masterly, but concise manner, and with candor and impartiality, should read the admirable little work of Archbishop Secker. It should indeed be in the hands of every Protestant. Though small, it will be found to contain far more sound and valuable matter, than is to be found in many larger and much more pretending volumes."
For sale in Philadelphia by R. S. H. George, H. Hooker, and J. Whetham & Son;—in New York by Swords, Stanford & Co., and Alex. V. Blake;—in Boston by James B. Dow and Charles Stimpson, Jr.—and by the Publisher, Isaac N. Whiting, Columbus, Ohio.
Jan. 13.

JAMES M. CAMPBELL & CO.,

THEOLOGICAL BOOK PUBLISHERS, have recently issued the following valuable works:—
Neander's History of the Planting and Training of the Christian Church by the Apostles, translated from the 3d German edition, by J. E. Ryland. Cloth $1 50—sheep $1 75.
Neander's History of the Christian Religion during the first three centuries. Cloth $1 50—sheep $1 75.
Short's History of the Church of England to the Revolution of 1688. Cloth $1 50.
Whately's Kingdom of Christ. Paper 25 cts.
Whately's Errors of Romanism. Paper 25 cts.
Llorente's History of the Inquisition. Paper 37½ cts.
Lives of Pope Alexander the VI. and his Son Cæsar Borgia. Paper 37½ cts.
Conversations on the Parables of the New Testament, by the Rt. Hon. Lord Stanley. Cloth 37½ cts.
IN PRESS.
Junkins on the Prophecies.
Hopkins on the Origin, Principles and Results of the British Reformation.
Jan. 27.

THE OLD EPISCOPAL BOOK STORE.

H. HOOKER, 178 Chesnut st., opposite the Masonic Hall, has just received—
Mariolatry, or Facts and Evidences demonstrating the Worship of the blessed Virgin Mary by the Church of Rome, by Thomas Hartwell Horne, D. D., and edited by Rev. Samuel Farmer, D. D., LL. D.
Bishop Hopkins' fourth Letter, on the Ordination of Mr. Carey, the Protest of Drs. Smith and Anthon, &c. &c.
Eliza, the Child that Grew in Grace, written by a Lady, and published as an Offering to the Children of the Parish of St. John's, Hartford.
Reasons Why I am a Churchman, or the Churchman Armed, &c. Price 12 cts.
A new edition of Cotterill's Family Prayers.
Jackson, Cowen and Sanderson on the Church.
Revivalism and the Church, a letter to a Reviewer in reply to several articles in the New Englander.
For sale by H. HOOKER,
178 Chesnut street, opposite the Masonic Hall.
Jan. 27.

NEW AND POPULAR BOOKS.

MEMOIR of Miss Sarah L. Taylor, or an Illustration of the work of the Holy Spirit, in awakening, renewing and sanctifying the heart, &c.
A Protestant Memorial, by Thomas Hartwell Horne, B. D.
A Voice from Antiquity, by D'Aubigne, Author of History of the Reformation.
The Voice of the Church, by the same author.
The Forsaken Home, by Charlotte Elizabeth.
Letters from Ireland, by do. do.
The Bible Companion, new edition, revised by Dr. Tyng.
Also, a general assortment of Religious and Miscellaneous Books. Bibles, Prayer and Hymn books at the lowest prices, for sale by JAS. K. SIMON,
Jan. 20. 121 South Fifth above Spruce.

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NEW BOOKS.
EPISCOPAL BOOK STORE.

DEPOSITORY of the General Protestant Episcopal Sunday-school Union, and General Agency for Patrick, Lowth & Whitby's Commentaries on the Holy Scriptures.
The Lenten Fast, by Rev. Wm. Ingraham Kip, M. A.
Christian Ornaments or the Spirit of the Church.
An Apology for Apostolic Order, and its advocates in a series of Letters addressed to the Rev. J. Mason, D. D. By the Rev. John Henry Hobart.
A compendious Ecclesiastical History, from the earliest period to the present time, by Rev. Wm. Palmer, M. A.
Two Discourses on Prophecy, with an appendix in which Mr. Miller's scheme concerning our Lord's Second Advent is considered and refuted by Samuel Farmar Jarvis, D. D. LL. D.
The Early Called, a Gift for bereaved parents, by the Rev. Wm. H. Lewis. R. S. H. GEORGE,
26 South Fifth street.

EPISCOPAL BOOK STORE.

DEPOSITORY of the General Protestant Episcopal S. School Union, R. S. H. GEORGE, No. 26 South Fifth street, 3 doors above Chesnut.

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Now Ready—No. 1 (price 25 cts.) of the Holy Bible, with Bishop Patrick's Commentary on the Historical and Paraphrase of the Poetical Books of the Old Testament—Bishop Lowth on the Prophets—Arnold on the Apocrypha—Whitby on the Gospel and Epistles—Lowman on the Revelations.
In the previous editions of this work the Annotations were printed without the Text, thus rendering it a mere book of reference for the Study; in this edition the Text is placed at the head of each page, thus adapting it for general use both in the Family and in the Closet.
Terms.—The work will be well printed from new type on good paper, and will be in every respect equal, if not superior to the English edition and will be completed in *sixty numbers,* at 25 cts. each, payable on delivery.
Jan. 13.

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JUNKIN ON THE PROPHECIES.

IN Press and will shortly be published—the Little Stone and the Great Image—or Lectures on the Prophecies, symbolized in Nebuchadnezzar's vision of the Golden Headed Monster, by the Rev. George Junkin, D. D., President of Miami University, Oxford, Ohio.
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H. HOOKER has the following among a large assortment of valuable books for sale low:—
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Also, School and Miscellaneous Books of the latest editions at very low prices.
For sale by H. HOOKER,
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Jan. 13.

PLANTING AND TRAINING OF THE CHURCHES.

IN Press and will shortly be published—the History of the Planting and Training of the Christian Churches of the Apostles—translated from the German of Dr. Augustus Neander, by J. E. Ryland, 1 vol. 8vo.
This Work will be in uniform style, with our edition by the History of the Christian Church during the first three centuries, by the same author.
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STANDARD WORKS.—Published by BARRINGTON & HASWELL, 293 *Market Street, Philadelphia.*
Matthew Henry's Exposition of the Old and New Testament, 6 vols. sheep, on half calf.—The Psalms of David in Metre; translated and diligently compared with the original text and former translations. Allowed by the authority of the General Assembly of the Kirk of Scotland, and appointed to be sung in Congregations and Families. A neat pocket volume.—Wilson's Greek Testament, 12mo. Printed in clear and distinct characters. It is extensively used as a school book.—Le Brun's edition of Telemaque, carefully revised and corrected from the Stereotype edition of Didot of Paris.—Kame's Elements of Criticism. Abridged for the use of Schools.—Old and New Testaments super-royal, 8vo largetype, various styles of binding, price from *two* to *eight dollars.* This edition of the Bible is universally acknowledged to be one of the best made books published. The type is as large, if not larger, than that of most of the quartos, and the book is portable and convenient to handle.
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BARRINGTON & HASWELL.
Oct. 28 293 Market street.

MEMOIR OF BISHOP MOORE.

RECENTLY published by the subscribers, at the office of the Episcopal Recorder, No. 12 Pear st., a Memoir of the Rt. Rev. RICHARD CHANNING MOORE, D. D., by Rev. J. P. K. Henshaw, D. D., now Bishop of Rhode Island, with an engraved likeness—octavo, 503 pages—price $2 25. Also, The Prayers of the Church, a connected series of Reflections on the Liturgy—price 75 cts. A liberal discount will be made to Booksellers. SEAVELY & McCALLA.
Dec. 2—6t.

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THE BOOK OF COMMON PRAYER. Diamond Prayer-book. Splendid miniature edition.
This is the smallest and most beautiful edition of the Book of Common Prayer published in the United States. Containing four fine steel engravings.
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No. 208 Market street, above Sixth, south side.
Jan. 13—tf.